

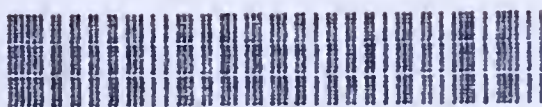
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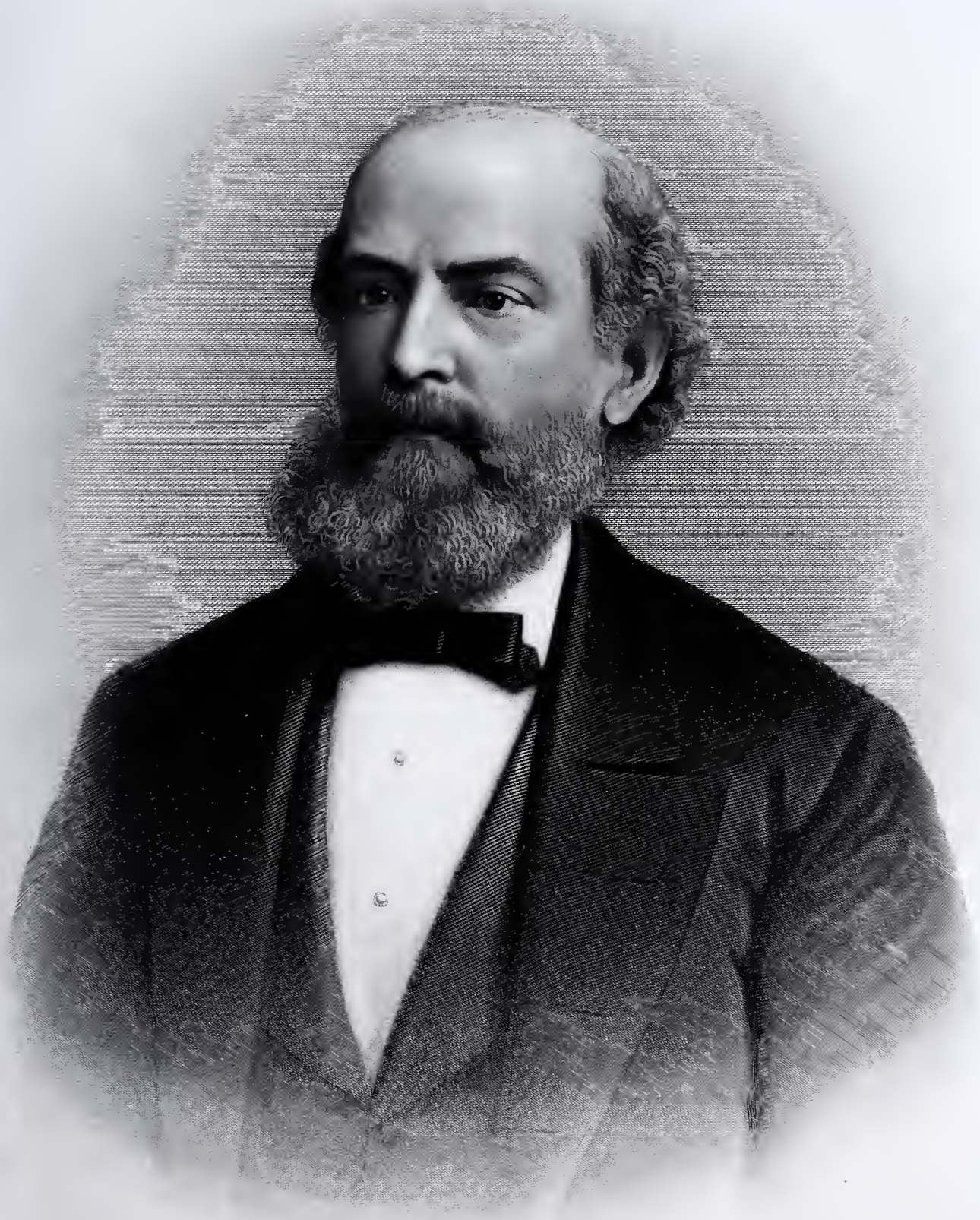


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R. W. Grand Master.

1872-73

GRAND LODGE OF PENNSYLVANIA.

ABSTRACT OF THE PROCEEDINGS

OF THE

GRAND LODGE

OF THE

MOST ANCIENT AND HONORABLE FRATERNITY

OF

FREE AND ACCEPTED MASONS OF PENNSYLVANIA,

AND

MASONIC JURISDICTION THEREUNTO BELONGING.

BEING EXTRACTS FROM THE MINUTES OF ITS QUARTERLY AND
ANNUAL GRAND COMMUNICATIONS

DURING THE YEAR A.D. 1888—A.L. 5888.

PHILADELPHIA:

1889.



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Committee of Past Grand Masters. Report of . . . 20
Committee on Temple. Report of . . . 29, 34, 65
Communication held December 27, 1888. Annual Grand . 72

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Grand Lodge of Pennsylvania.

QUARTERLY COMMUNICATION.

Held at Philadelphia, March 7, A.D. 1888, A.L. 5888.

PRESENT:

BRO. JOSEPH EICHBAUM . . .	<i>R. W. Grand Master.</i>
" CLIFFORD P. MACCALLA . . .	<i>R. W. Deputy Grand Master.</i>
" J. SIMPSON AFRICA . . .	<i>R. W. Senior Grand Warden.</i>
" MICHAEL ARNOLD . . .	<i>R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
" CHARLES H. KINGSTON . . .	<i>Deputy Grand Secretary.</i>
" J. WESLEY SUPPLEE . . .	<i>Senior Grand Deacon.</i>
" CHARLES M. SWAIN . . .	<i>Junior Grand Deacon.</i>
" JAMES W. ROBINS, D.D. . . .	} <i>Grand Chaplains.</i>
" HENRY S. GETZ	
" WILLIAM B. LAMBERTON . . .	} <i>D. D. Grand Masters.</i>
" JOHN G. BOBB	
" FRANK P. HOUSEKEEPER . . .	
" THADDEUS S. ADLE	
" HENRY A. TYSON	
" SAMUEL L. FRENCH	
" ELBERT P. JONES	
" AARON R. NILES	
" FRED. H. KELLER	
" EDGAR A. TENNIS	
" JOHN H. DIBERT	
" ELIAS W. HALE	

BRO. LAIRD H. BARBER . . .	}	<i>D. D. Grand Masters.</i>
" JOHN J. WADSWORTH . .		
" MYRON PARK DAVIS . .		
" MATTHIAS H. HENDERSON .		
" GETER C. SHIDLE . . .		
" JAMES W. McDOWELL . .		
" GEORGE R. McCREA . .	}	<i>Grand Stewards.</i>
" JOHN WILCOX . . .		
" WILLIAM F. CLINE . . .	}	<i>Grand Marshal.</i>
" LOUIS M. CHASTEAU . .		<i>Grand Sword Bearer.</i>
" JOHN SLINGLUFF . . .		<i>Grand Pursuivant.</i>
" EDWIN S. STUART . . .		<i>Grand Tyler.</i>
" WILLIAM A. SINN . . .		
" SAMUEL C. PERKINS . . .	}	<i>R. W. Past Grand Masters.</i>
" MICHAEL NISBET . . .		
" CONRAD B. DAY . . .		
" JOSEPH EICHBAUM . . .		
" SAMUEL C. PERKINS . . .	}	<i>Grand Representative of the Grand Lodges of Canada and Louisiana.</i>
" MICHAEL NISBET . . .		<i>Grand Representative of the Grand Lodge of North Caro- lina.</i>
" CONRAD B. DAY . . .	}	<i>Grand Representative of the Grand Lodge of Ohio.</i>
" JOSEPH EICHBAUM . . .		<i>Grand Representative of the Grand Lodge of New Bruns- wick.</i>
" CLIFFORD P. MACCALLA .	}	<i>Grand Representative of the Grand Lodges of Michigan and District of Columbia.</i>
" J. SIMPSON AFRICA . . .		<i>Grand Representative of the Grand Lodge of Missouri.</i>
" MICHAEL ARNOLD . . .	}	<i>Grand Representative of the Grand Lodge of Arkansas.</i>
" AUGUSTUS R. HALL . . .		<i>Grand Representative of the Grand Lodge of Maryland.</i>

BRO. CHARLES E. MEYER . . .	{	<i>Grand Representative of the Grand Lodge of Wisconsin.</i>
" WILLIAM B. HACKENBURG	{	<i>Grand Representative of the Grand Lodge of Rhode Island.</i>
" JAMES W. ROBINS . . .	{	<i>Grand Representative of the Grand Lodge of Nebraska.</i>
" LOUIS WAGNER	{	<i>Grand Representative of the Grand Lodge of Manitoba.</i>
" JOHN SLINGLUFF	{	<i>Grand Representative of the Grand Lodges of West Vir- ginia and Georgia.</i>
" MATTHIAS H. HENDERSON	{	<i>Grand Representative of the Grand Lodge of Indiana.</i>
" GEORGE E. WAGNER . . .	{	<i>Grand Representative of the Grand Lodge of Oregon.</i>
" ROBERT P. DECHERT . . .	{	<i>Grand Representative of the Grand Lodge of Indian Ter- ritory.</i>
" WILLIAM J. KELLY . . .	{	<i>Grand Representative of the Grand Lodge of Arizona.</i>
" SAMUEL HARPER	{	<i>Grand Representative of the Grand Lodge of Iowa.</i>
" GETER C. SHIDLE	{	<i>Grand Representative of the Grand Lodge of Tennessee.</i>

One hundred and sixteen Lodges represented.

Grand Lodge opened in ample form at 6 o'clock 15 minutes P.M.

An appeal was received from Brother W. H. R—— and Brother G. W. E——, Past Masters of Lodge No. —, from the action of —— Lodge, No. —, in violating a Landmark in the case of A. J. P——, which was

Referred to the Committee on Appeals.

A petition for a Warrant for a Lodge to be held in Mercer, Mercer County, was received, and, on motion,
 Referred to the Grand Officers, with power to act.

An appeal was received from Brother JOHN G. BOBB, District Deputy Grand Master, appealing from the action of Lodge No. —, held at Greencastle, Franklin County, in sustaining the report of the Committee appointed by the Worshipful Master of said Lodge to try the charges preferred by Brother BOBB against Brother B. F. W——, of Lodge No. —, for violating his Masonic obligations, which was

Referred to the Committee on Appeals.

A missive was received and read from Most Worshipful JOHN S. DAVIDSON, ESQUIRE, Grand Master of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Georgia, United States of America, appointing Brother JOHN SLINGLUFF the Representative of that Grand Lodge near the Right Worshipful Grand Lodge of Pennsylvania; when, on motion, the missive was received, and Brother JOHN SLINGLUFF acknowledged as the Representative of the Most Worshipful Grand Lodge of Georgia near this Grand Lodge.

A missive was received and read from Most Worshipful MORTIMER NYE, ESQUIRE, Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Indiana, United States of America, appointing Brother MATTHIAS H. HENDERSON the Representative of that Grand Lodge near the Right Worshipful Grand Lodge of Pennsylvania; when, on

motion, the missive was received, and Brother MATTHIAS H. HENDERSON acknowledged as the Representative of the Most Worshipful Grand Lodge of Indiana near this Grand Lodge.

The Committee of Past Grand Masters appointed at the Quarterly Communication December last reported progress.

The Right Worshipful Grand Master stated that he had taken up the Warrant of Lodge No. 322 for a wilful violation of the law of the Grand Lodge, in permitting the third petition of an applicant named JAMES T. MULLEN to be withdrawn without having first ascertained by a ballot that he was under the tongue of good Masonic report, and that in the face of a letter from the Grand Secretary, dated December 21, 1887, which clearly sets forth the proper mode of procedure.

Grand Lodge closed in harmony at 8 o'clock 25 minutes P.M.

Michael Nisbet
Grand Secretary



Grand Lodge of Pennsylvania.

QUARTERLY COMMUNICATION.

Held at Philadelphia, June 6, A.D. 1888, A.L. 5888.

PRESENT:

BRO. JOSEPH EICHBAUM . . .	<i>R. W. Grand Master.</i>
" CLIFFORD P. MACCALLA . . .	<i>R. W. Deputy Grand Master.</i>
" J. SIMPSON AFRICA . . .	<i>R. W. Senior Grand Warden.</i>
" MICHAEL ARNOLD . . .	<i>R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
" CHARLES H. KINGSTON . . .	<i>Deputy Grand Secretary.</i>
" SAMUEL J. DICKEY . . .	<i>Senior Grand Deacon.</i>
" CHARLES M. SWAIN . . .	<i>Junior Grand Deacon.</i>
" HENRY S. GETZ . . .	<i>Grand Chaplain.</i>
" JOHN G. BOBB . . .	} <i>D. D. Grand Masters.</i>
" ISAAC A. ELLIOTT . . .	
" FRANK P. HOUSEKEEPER . . .	
" THADDEUS S. ADLE . . .	
" HENRY A. TYSON . . .	
" BENJAMIN F. GILKESON . . .	
" MANSFIELD MERRIMAN . . .	
" LAIRD H. BARBER . . .	
" SAMUEL L. FRENCH . . .	
" DAVID C. AINEY . . .	
" CHARLES E. RIGGS . . .	
" FRED. H. KELLER . . .	
" ELIAS W. HALE . . .	
" CHARLES L. WHEELER . . .	
" CALEB C. THOMPSON . . .	
" MATTHIAS H. HENDERSON . . .	
" WILLIAM B. MEREDITH . . .	
" JAMES W. McDOWELL . . .	
" JAMES S. MCKEAN . . .	

BRO. WILLIAM S. DILKES . . .	}	<i>Grand Stewards.</i>
" J. WESLEY MILLER . . .		
" LOUIS M. CHASTEAU . . .		<i>Grand Marshal.</i>
" J. ALEXANDER SIMPSON . . .		<i>Grand Sword Bearer.</i>
" EDWIN S. STUART . . .		<i>Grand Pursuivant.</i>
" WILLIAM A. SINN . . .		<i>Grand Tyler.</i>
" RICHARD VAUX . . .	}	<i>R. W. Past Grand Masters.</i>
" ROBERT A. LAMBERTON . . .		
" SAMUEL C. PERKINS . . .		
" MICHAEL NISBET . . .		
" CONRAD B. DAY . . .		
" JOSEPH EICHBAUM . . .		
" RICHARD VAUX . . .	}	<i>Grand Representative of the Grand Lodges of New York, Illinois, Alabama, Texas, Min- nesota, Washington Territory, and Colon and Cuba.</i>
" ROBERT A. LAMBERTON . . .		
" SAMUEL C. PERKINS . . .	}	<i>Grand Representative of the Grand Lodges of Canada and Louisiana.</i>
" MICHAEL NISBET . . .		
" CONRAD B. DAY . . .	}	<i>Grand Representative of the Grand Lodge of North Caro- lina.</i>
" JOSEPH EICHBAUM . . .		
" CLIFFORD P. MACCALLA . . .	}	<i>Grand Representative of the Grand Lodge of New Bruns- wick.</i>
" J. SIMPSON AFRICA . . .		
" MICHAEL ARNOLD . . .	}	<i>Grand Representative of the Grand Lodge of Michigan and District of Columbia.</i>
" AUGUSTUS R. HALL . . .		
" J. SIMPSON AFRICA . . .	}	<i>Grand Representative of the Grand Lodge of Missouri.</i>
" MICHAEL ARNOLD . . .		
" AUGUSTUS R. HALL . . .	}	<i>Grand Representative of the Grand Lodge of Arkansas.</i>
" J. SIMPSON AFRICA . . .		
" AUGUSTUS R. HALL . . .	}	<i>Grand Representative of the Grand Lodge of Maryland.</i>
" J. SIMPSON AFRICA . . .		

BRO. CHARLES E. MEYER . . .	{	<i>Grand Representative of the Grand Lodge of Wisconsin.</i>
" WILLIAM B. HACKENBURG	{	<i>Grand Representative of the Grand Lodge of Rhode Island.</i>
" LOUIS WAGNER	{	<i>Grand Representative of the Grand Lodge of Manitoba.</i>
" WILLIAM B. HANNA . . .	{	<i>Grand Representative of the Grand Lodge of Vermont.</i>
" JOHN SLINGLUFF	{	<i>Grand Representative of the Grand Lodges of West Vir- ginia and Georgia.</i>
" GEORGE E. WAGNER . . .	{	<i>Grand Representative of the Grand Lodge of Oregon.</i>
" ROBERT P. DECHERT . . .	{	<i>Grand Representative of the Grand Lodge of the Indian Territory.</i>
" WILLIAM J. KELLY . . .	{	<i>Grand Representative of the Grand Lodge of Arizona.</i>
" SAMUEL HARPER	{	<i>Grand Representative of the Grand Lodge of Iowa.</i>
" MATTHIAS H. HENDERSON	{	<i>Grand Representative of the Grand Lodge of Indiana.</i>

One hundred Lodges represented.

Grand Lodge opened in ample form at 7 o'clock 10 minutes P.M.

Charges of unmasonic conduct were preferred by Brother C. E. R—— against Brothers A. E. B——, of Lodge No. 428, and C. K—— and A. E. S——, of late Lodge No. 387, which were referred to a committee of five Brethren.

A circular letter was received from Most Worshipful Brother MYLES J. GREEN, ESQUIRE, Grand Master of the Most Worshipful Grand Lodge of Alabama, announcing the death of Right Worshipful Grand Secretary Brother

DANIEL SAYRE, and the appointment of Brother ADAM BAKER to fill the vacancy caused by the death of Brother SAYRE, which was ordered to be received and filed.

A missive was received and read from Most Worshipful WILLIAM B. WILSON, ESQUIRE, Grand Master of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Michigan, appointing Brother CLIFFORD P. MACCALLA the Representative of that Grand Lodge near the Right Worshipful Grand Lodge of Pennsylvania; when, on motion, the missive was received, and Brother CLIFFORD P. MACCALLA acknowledged as the Representative of the Most Worshipful Grand Lodge of Michigan near this Grand Lodge.

A missive was received and read from most Worshipful A. C. CAMPBELL, ESQUIRE, Grand Master of the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of Scotland, appointing Brother GEORGE PORTEUS BALMAIN the Representative of that Grand Lodge near the Right Worshipful Grand Lodge of Pennsylvania; when, on motion, the missive was received, and Brother GEORGE PORTEUS BALMAIN acknowledged as the Representative of the Most Worshipful Grand Lodge of Scotland near this Grand Lodge.

A missive was received and read from Most Worshipful Brother the DUKE OF ABERCORN, K. G. K. P., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons of Ireland, appointing Brother WILLIAM McCONWAY the Repre-

sentative of that Grand Lodge near the Right Worshipful Grand Lodge of Pennsylvania; when, on motion, the missive was received, and Brother WILLIAM McCONWAY acknowledged as the Representative of the Most Worshipful Grand Lodge of Ireland near this Grand Lodge.

The Grand Secretary reported that Lodge No. 373 was suspended for want of return.

The Committee of Past Grand Masters appointed at the Quarterly Communication, held December 7, A.D. 1887, A.L. 5887, on the statement of the Right Worshipful Grand Master as to the constituting of bodies commonly known as Cerneau Masons, within this Masonic jurisdiction, submitted the following report:

The Committee of Past Grand Masters appointed to consider the subject referred to them by the Right Worshipful Grand Master at the last December Quarterly Communication respectfully report

That they have had several meetings, and have considered that part of the Right Worshipful Grand Master's address relating to the introduction into this jurisdiction of another so-called Masonic rite, a communication to the Committee from Brother A. B. STEVENS, and also such transactions of this Grand Lodge during the past century as would give them light.

The facts and papers considered presented two questions:

First. The right and power of our Grand Master of his own motion to annul or revoke the commission granted to a District Deputy Grand Master.

As to this question the answer is plain.

The Right Worshipful Grand Master is supreme, and his authority to appoint and remove a District Deputy Grand

Master is absolute. Such removal implies no charge ; it is only the assertion of his will and pleasure.

The *second* is a much graver question :

Shall this Grand Lodge recognize as in and of Freemasonry a body of men, of unquestioned integrity, claiming to be Freemasons of high degree, who seek within this jurisdiction to establish and multiply their organization ?

Reverently and trustfully we turn to the past to see in what paths our fathers walked, and with what care and wisdom they guarded and kept the ancient ways.

This day, precisely eighty-five years ago, at the Quarterly Grand Communication, held in 1803, A.L. 5803, a letter from Brother JOHN MITCHELL, K.H., P.R.S., Sovereign Grand Inspector-General of the Thirty-third Degree, and Grand Commander in the United States of America, in behalf of the Sublime Lodge at Charleston, was presented to our Grand Lodge and referred to a Committee to report upon. That Committee reported

“That there is just ground to join most cordially in sincere wishes for a union taking place between us, Ancient York Masons, and the society called by the name of Modern Masons, but relying on the pure establishment of Ancient Masonry, and believing that nothing was left for future ages to correct or add to, we cannot consistently with our ancient usages recognize any person as a Brother who has not strictly conformed to all our ancient customs and usages. That as far as respects the establishment of Lodges for sublime or high degrees, your Committee are of the opinion that the Right Worshipful Grand Lodge has no jurisdiction above Royal Arches ; any degree above that, they conceive, is not founded on Ancient Masonry.”

This report was adopted, and the Grand Secretary was directed to communicate the same to the said Sublime Lodge of Charleston.

In 1849, at the December Communication, the Grand Lodge approved the use of the Warrant of a subordinate Lodge to open an Encampment of Knight Templars. But in 1857, at an extra Quarterly Communication, held February 16, after most

deliberate and thoughtful consideration, the following preamble and resolutions were adopted :

“ WHEREAS, Certain Encampments of Knight Templars, etc., have been formed in this jurisdiction under the color of the authority of Blue Lodge Warrants, and it is desirable that the opinion of this Grand Lodge should be expressed on the subject, therefore be it

“ *Resolved*, That this Grand Lodge reiterates the language of its predecessors, which is, that Masonry consists of but three degrees, including the Royal Arch Degree, and this Grand Lodge claims no jurisdiction beyond the limits of Ancient Masonry. And further, it was then and there

“ *Resolved*, That any rights, or privileges, or immunities, that may at any time have been granted by this Grand Lodge to any Lodge or Lodges of Knight Templars, be and they are hereby withdrawn from and after the first day of May next ensuing.”

On the 18th of December, A.D. 1865, at an extra Grand Communication, the Hall Committee reported that an application had been made to them for the use of one of the rooms in the Masonic Hall, by the Philadelphia bodies of the Ancient and Accepted Scottish Rite, for conferring the degrees of Ineffable Masonry, from the Fourth to the Thirty-second, inclusive, and after speaking of the Brethren petitioning in terms of commendation well deserved, offered a resolution that the Committee be instructed to grant the application for the use of the Commandery-room for the purpose set forth in said application, on such terms and under such restrictions as may be consistent with the interests of the Grand Lodge.

The question being taken on the foregoing resolution, it was decided in the negative.

At the Quarterly Communication following, this action was reconsidered and the resolution adopted.

In July, 1887, within this jurisdiction, some of our Brethren

participated in the constituting of a Consistory of an organization claiming to be Masonic, known as the Cerneau Rite of Scottish Masonry, and used one of our Lodge-rooms for the purpose. The Right Worshipful Grand Master, after correspondence, brought the subject before the Grand Lodge at its December Quarterly Communication, and after stating his action and that this new organization claims to have the right to confer the three Ancient Degrees of Freemasonry, he referred the matter to your Committee.

This history is given that the Brethren in the decision of this question may not only know what the records of the past contain, but realize the importance and gravity of the issue presented. Except for a very brief period, from the very beginning, jurisdiction "above Royal Arches" has been emphatically disclaimed, and when the petition came that a room in the Masonic Hall, on Chestnut Street, should be rented for the conferring of degrees higher than the Templar included in the Scottish Rite, so jealous was this Grand Lodge lest the permission under restriction to practise this rite should be construed into a recognition of that which was not Ancient Craft Masonry, the resolution, carefully drawn, favoring the permission, was defeated. Subsequently, when it was clearly understood that the making of the lease did not mean a departure from the firm and early position taken by the Grand Lodge, and did not imply that either jurisdiction or recognition necessarily followed, authority was given to the Hall Committee to permit the use of a room in the hall.

Your Committee will not enter upon the discussion of the legitimacy of either branch of the organizations claiming power to confer high degrees. It is foreign to what is held and taught by this Grand Lodge, and wholly unnecessary in the view taken by the Committee. But if it is correct, as was stated by the Right Worshipful Grand Master, that a body of men, Masons, seek to introduce, or have introduced, into this jurisdiction an organization which claims the right to confer the Ancient Degrees of Freemasonry, then a decent self-respect requires our earnest denial of any such right, and uncompromising hostility to the incoming of such organization.

Within the Commonwealth of Pennsylvania, and coextensive with its boundaries, this Grand Lodge is Masonically Sovereign and Supreme, with exclusive jurisdiction over the Ancient Degrees of Freemasonry. It holds clandestine any Lodge which, by virtue of any pretended claim or authority emanating or derived from any other source than this, presumes to confer the Ancient Degrees or the likeness thereof. And he who would abide by this sovereignty is in danger of his allegiance when he enters the ranks of another ruler making claim to the same high rights and powers. Therefore, if those who belong to the Cerneau Rite maintain that there exists authority in their Lodges or bodies to confer the first three degrees of Freemasonry and the Royal Arch, it is disloyal on the part of those who owe fealty to this Grand Lodge to become members of the alien body.

Again, for the better protection of our mysteries, this Grand Lodge reserves to itself always the right to control the use to which a subordinate Lodge puts its place of meeting; or the use by a Lodge of a place controlled by others, or the use by a Lodge in common with other associations of such place. And without the permission of the Grand Lodge, or of the Grand Master, no Lodge-room should be used for any other than strictly Masonic purposes.

When, therefore, as in the case before us, the use of a Lodge-room without such permission was given, it was unauthorized.

This Grand Lodge believes in the largest liberty on the part of Freemasons in attaching themselves to societies other than our own, so far as the exercise of that liberty is not inconsistent with our vows, or puts in peril our peace and harmony. It is a recognition of the high character of our Fraternity when any association of men requires for membership the intelligence, the integrity, the trustworthiness which is presumed from membership in a Masonic Lodge. We cannot object to this. With this we can have nothing to do, unless it is inimical or tends to our hurt. Then it is the duty of the Grand Lodge to speak with no uncertain voice in warning our Brethren of their danger, and, if need be, taking such measures as shall be requisite for self-protection.

Your Committee submit the following :

Resolved, That if, as alleged, the organization known as the Consistory of the Cerneau Rite claims the power, or authority, or right to confer the three degrees of Ancient Freemasonry, it is not consistent with the duty of members of Lodges subordinate to this Grand Lodge to seek or retain membership in that organization.

Resolved, That the permission by a subordinate Lodge for the use of its place of meeting for the practice of the Cerneau Rite, or for any other purpose than the one recognized as Masonic, is unauthorized and improper.

Resolved, That this Grand Lodge expressly declines to enter upon any discussion of the history, use, or legitimacy of any body claiming to confer what is known as the high degrees in Freemasonry, or to be committed to the recognition of any such body as being Masonic, or as identified with or a part of Ancient Craft Masonry.

RICHARD VAUX,
R. A. LAMBERTON,
SAMUEL C. PERKINS,
SAMUEL B. DICK,
CONRAD B. DAY,
Committee.

The resolutions were unanimously approved.

The Committee on Appeals made the following report; when, on motion, the resolution thereto attached was adopted :

To the Right Worshipful Grand Lodge of Pennsylvania :

In the matter of the appeal of Brother J. G. B——, District Deputy Grand Master of the Third District, from the action of

Lodge No. 443 in the case of Brother B. F. W——, of said Lodge.

The accused was charged with having, as Secretary of Lodge No. 443, written a letter to a member of Lodge No. 84, of Hagerstown, Maryland, giving consent to Lodge No. 84 to make one M. W. K—— a Mason, notwithstanding the fact that the latter had previously petitioned for initiation and membership in Lodge No. 443, and been rejected on an unfavorable report.

At the trial of the accused, Brother J. G. B——, District Deputy Grand Master, who, through the refusal of the Lodge to act, was compelled to make the charge, appeared and offered in support of the charge a copy of the letter referred to, certified by the Right Worshipful Grand Secretary as “a true copy of a letter in the possession of the Right Worshipful Grand Master of Masons of Pennsylvania.” Objection being made to its admission, it was rejected by the Trial Committee on two grounds, as follows:

First. That it was not the best evidence.

Second. That it should have been certified under the seal of the Grand Lodge.

The Trial Committee reported that the charge had not been sustained, and their report was approved by Lodge No. 443.

The Committee was clearly wrong on both points. The introduction of naked technical objections, based upon the rules of evidence recognized in profane tribunals, is not tolerated in Masonic trials. In this case there is no pretence that the accused did not write the letter. He has not denied having written it. Neither was any objection made that the paper was not a correct copy of the letter. The trial record does not even disclose the fact that the accused plead not guilty to the charge. If there could have been any defence made on the ground either that the accused did not write the letter or that the paper offered in evidence was not a correct copy, it should have been made instead of resorting to a technical rule that has no place in Masonic jurisprudence.

The second ground was, if possible, less tenable than the first. It appears from the record that the official character of Brother B—— was fully known and clearly understood. He is described

as District Deputy Grand Master. The Lodge recognized him as such. District Deputy Grand Masters are in their respective Districts the representatives of the Grand Master; and when Brother B—— offered the evidence referred to, the Committee was no more at liberty to ignore it than if it had been produced and offered by the Grand Master in person.

The letter of the accused is in itself a most flagrant Masonic offence. It not only states that it may be considered as giving the consent of Lodge No. 443 to Lodge No. 84, of Maryland, to make Mr. K—— a Mason, when no such consent was authorized by his Lodge, but it falsifies the action of the Lodge by stating that the Grand Lodge had refused to allow Lodge No. 443 to vote upon the petition, when the minutes of the Lodge kept by the accused as Secretary show that the Committee to whom the petition had been referred reported unfavorably; and in the face of such a report he says, “I see no reason why he should not be made a Mason.”

Your Committee regret that they are unable to commend the action of Lodge No. 443 in this matter. The minutes of the Lodge show that a communication from District Deputy Grand Master B——, asking that charges be preferred against the Secretary for writing said letter, was practically ignored; that “the members present refused to sign the charges and specifications.” It is not to the credit of any Lodge of Freemasons to act disrespectfully to the representative of the Grand Master. It is not to the credit of any Lodge whose members, when requested by the Grand Master or his representative, refuse to investigate a Masonic offence alleged to have been committed by one of their own number.

In view of the course of Lodge No. 443 in the matter, and of the fact that the Grand Lodge is in possession of all the facts, it would be useless to send the case back for further action. It may as well be settled here now that it is in hand and the facts are clearly known.

Your Committee, therefore, recommend the adoption of the following:

Resolved, That the appeal of Brother J. G. B——, District

Deputy Grand Master, be sustained, and that Brother B. E. W——, of Lodge No. 443, be and he is hereby expelled from all the rights and privileges of Freemasonry.

Fraternally submitted.

SAMUEL HARPER,

For the Committee.

The Committee on Appeals made the following report; when, on motion, the resolution thereto attached was adopted :

To the Right Worshipful Grand Lodge of Pennsylvania:

The Committee on Appeals, to whom was referred the appeal of Brothers W. H. R——, M.D., and G. W. E——, Past Masters of Lodge No. 216, Free and Accepted Masons, from the action of said Lodge in the appointment of a committee to inquire into and determine the validity of an objection made in open Lodge by a member thereof to the initiation of A. J. P——, after he had been balloted for and approved, as contrary to Section 59 of the Ahiman Rezon, respectfully report: That the matter having been officially communicated to the Right Worshipful Grand Master, he, in pursuance of the authority and jurisdiction in him vested, ordered and decreed that said Lodge No. 216 should forthwith expunge from the record of its proceedings all action of the Lodge subsequent to the making of the objection to the initiation of the applicant, for the reason that the Worshipful Master of the Lodge could do nothing but regard the objection as equivalent to a reflection.

The object of the appellants having thus been attained, and the irregularity complained of remedied, no occasion arose for the appeal.

It only remains, therefore, for your Committee to submit the following resolution, and request its adoption :

Resolved, That the appeal of Brothers W. H. R—— and G. W. E——, Past Masters of Lodge No. 216, Ancient York Masons, from the action of said Lodge in the matter of the

objection to the initiation of A. J. P——, as a member of said Lodge, be dismissed.

And the Committee on Appeals be discharged from the further consideration of the subject.

Respectfully submitted.

WILLIAM B. HANNA,

For the Committee.

May 30, 1888.

The following was attached to the report of the Committee on Temple, and the resolution thereto attached was adopted :

The Committee further report that the Art Association of Masonic Temple have laid before them a report which had been fully considered and unanimously adopted by them, setting forth that an offer had been made by one of their members to defray the entire expense of frescoing in the very highest style of the art, Egyptian Hall, the same to be a testimonial to our Right Worshipful Grand Treasurer, Brother THOMAS R. PATTON, and submitted a contract made between them and GEORGE HERZOG,—a man of the highest skill,—for which the Art Association agrees to pay the sum of \$4200, the work to be completed to the satisfaction of that Association within four months after this date. A sample of the style and general design accompanied the papers.

The Committee on Temple approved the plan and accepted the proposition, provided the donor would first place in its hands sufficient security to guarantee the payment of the full amount of the contract, so that the Right Worshipful Grand Lodge should be held harmless and free from any possible liability for the same or any part thereof.

Since that time there has been placed in the hands of the Secretary of the Committee on Temple an assignment of four Ground Rents of \$1300 each, aggregating \$5200, as security for the payment of the aforesaid \$4200 as it may become due, with full power, upon default for five days after any requisition is

made upon him, to sell one or more of said Ground Rents and apply the proceeds thereof to the payment of the same.

We offer the following :

Resolved, That the action of the Committee on Temple be approved.

The Right Worshipful Grand Master, Brother JOSEPH EICHBAUM, stated that the box which was in the corner-stone of the Chestnut Street Hall had been opened, and the contents found to be damaged by moisture, with the exception of the gold coin, all others being badly tarnished and corroded, and he had directed that the contents of the box be handed to the Committee on Library.

An appeal was received and read from J. H. S——, appealing from the action of Lodge No. 337, in suspending him for unmasonic conduct on October 11, 1887.

Referred to the Committee on Appeals.

Grand Lodge closed in harmony at 8 o'clock 40 minutes P.M.

Michael Nisbet
Grand Secretary

Grand Lodge of Pennsylvania.

QUARTERLY COMMUNICATION.

Held at Philadelphia, September 5, A.D. 1888, A.L. 5888.

PRESENT:

BRO. JOSEPH EICHBAUM . . .	<i>R. W. Grand Master.</i>
" CLIFFORD P. MACCALLA . . .	<i>R. W. Deputy Grand Master.</i>
" J. SIMPSON AFRICA . . .	<i>R. W. Senior Grand Warden.</i>
" MICHAEL ARNOLD . . .	<i>R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
" CHARLES H. KINGSTON . . .	<i>Deputy Grand Secretary.</i>
" HIBBERT P. JOHN . . .	<i>Senior Grand Deacon.</i>
" J. FRANK KNIGHT . . .	<i>Junior Grand Deacon.</i>
" JOHN S. J. McCONNELL, } D.D.	<i>Grand Chaplains.</i>
" LUTHER F. SMITH . . .	
" ANDREW J. KAUFFMAN . . .	<i>D. D. Grand Masters.</i>
" WM. B. LAMBERTON . . .	
" THADDEUS S. ADLE . . .	
" FRANK P. HOUSEKEEPER . . .	
" HENRY A. TYSON . . .	
" MANSFIELD MERRIMAN . . .	
" THOMAS F. WELLS . . .	
" DAVID C. AINEY . . .	
" FRED. H. KELLER . . .	
" M. H. HENDERSON . . .	
" WILLIAM B. MEREDITH . . .	
" ALEXANDER ELLIOTT . . .	
" GEORGE H. SUHRIE . . .	
" JAMES S. McKEAN . . .	
" GEORGE R. McCREA . . .	

Bro. WILLIAM HODGES	}	<i>Grand Stewards.</i>
" ISAAC KINDIG		
" LOUIS M. CHASTEAU		<i>Grand Marshal.</i>
" JOHN SLINGLUFF		<i>Grand Sword Bearer.</i>
" WILLIAM T. KRUMBHAAR		<i>Grand Pursuivant.</i>
" WILLIAM A. SINN		<i>Grand Tyler.</i>
" ROBERT A. LAMBERTON	}	<i>R. W. Past Grand Masters.</i>
" MICHAEL NISBET		
" CONRAD B. DAY		
" JOSEPH EICHBAUM		
" ROBERT A. LAMBERTON	}	<i>Grand Representative of the Grand Lodge of New Jersey.</i>
" MICHAEL NISBET		
" CONRAD B. DAY	}	<i>Grand Representative of the Grand Lodge of North Carolina.</i>
" JOSEPH EICHBAUM		
" CLIFFORD P. MACCALLA	}	<i>Grand Representative of the Grand Lodge of New Brunswick.</i>
" J. SIMPSON AFRICA		
" MICHAEL ARNOLD	}	<i>Grand Representative of the Grand Lodges of Michigan and District of Columbia.</i>
" AUGUSTUS R. HALL		
" CHARLES E. MEYER	}	<i>Grand Representative of the Grand Lodge of Missouri.</i>
" LOUIS WAGNER		
" JOHN SLINGLUFF	}	<i>Grand Representative of the Grand Lodge of Arkansas.</i>
" MATTHIAS H. HENDERSON		
	}	<i>Grand Representative of the Grand Lodge of Maryland.</i>
	}	<i>Grand Representative of the Grand Lodge of Wisconsin.</i>
	}	<i>Grand Representative of the Grand Lodge of Manitoba.</i>
	}	<i>Grand Representative of the Grand Lodges of West Virginia and Georgia.</i>
	}	<i>Grand Representative of the Grand Lodge of Indiana.</i>

BRO. GEORGE E. WAGNER . . .	{	<i>Grand Representative of the Grand Lodge of Oregon.</i>
" ROBERT P. DECHERT . . .	{	<i>Grand Representative of the Grand Lodge of Indian Ter- ritory.</i>
" WILLIAM J. KELLY . . .	{	<i>Grand Representative of the Grand Lodge of Arizona.</i>
" SAMUEL HARPER . . .	{	<i>Grand Representative of the Grand Lodge of Iowa.</i>

One hundred and ten Lodges represented.

Grand Lodge opened in ample form at 7 o'clock 10 minutes P.M.

A petition for a Warrant for a Lodge to be held at Millerstown, Butler County, was received, and, on motion,

Referred to the Grand Officers, with power to act.

A communication was received and read from Brother W. V. M——, as to his expulsion (December 24, 1887) from Lodge No. 308.

Referred to the Committee on Appeals.

The Right Worshipful Grand Secretary reported that Lodge No. 373 had made its General Return for 1887, and that its Warrant is now revived by Section 18 of Article 17 of the Ahiman Rezon.

Brother H. N. D——, a member of Lodge No. 323, presented charges against Brother C. B. D——, Worshipful Master of said Lodge, which was referred to a Special Committee of five to try the charges.

The Right Worshipful Grand Master was pleased to

appoint the following Committee to try the charges:
 Right Worshipful Past Grand Masters Brothers
 RICHARD VAUX, ROBERT A. LAMBERTON, SAMUEL
 C. PERKINS, SAMUEL B. DICK, and CONRAD B. DAY.

The Committee on Temple made a report, with the following resolution attached thereto, which was unanimously adopted:

Resolved, That the Committee on Temple be and they are hereby authorized and empowered to use their best judgment in adopting an electric light plant for this building.

The Committee appointed to try the charge preferred against Brother A. E. B——, late Secretary of Lodge No. 428, made the following report; when, on motion, the resolution thereto attached was unanimously adopted:

PHILADELPHIA, August 17, 1888, A.L. 5888.

To the Right Worshipful Grand Master, Officers, and Members of the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:

SIRS AND BROTHERS:

The Committee appointed to try the charge preferred against Brother A. E. B——, late Secretary of Lodge No. 428, on the twenty-third day of May, 1888, of unmasonic conduct in refusing to send Minute Book of Lodge No. 428 to the Right Worshipful Grand Secretary, and refusing to obey the directions of the Right Worshipful Grand Master, having heard all that was offered before them, *do find from the evidence that Brother A. E. B—— is guilty as charged.*

The Committee offer the following resolution:

Resolved, That Brother A. E. B—— is guilty, and that he be expelled from all the rights and privileges of Freemasonry.

CONRAD B. DAY,
ANDREW ZANE,
WM. C. GROSS,
HENRY J. McCARTHY,
GEO. W. SPIESE,
Committee.

The Committee appointed to try the charge preferred against Brother C. K——, of late Lodge No. 387, made the following report; when, on motion, the resolution thereto attached was unanimously adopted:

PHILADELPHIA, August 17, 1888, A.L. 5888.

To the Right Worshipful Grand Master, Officers, and Members of the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:

SIRS AND BROTHERS:

The Committee appointed to try the charge preferred against Brother C. K——, of late Lodge No. 387, on the twenty-third day of May, 1888, of unmasonic conduct in removing certain property of Lodge No. 387 from the Lodge-room, which was at the time the property of Grand Lodge, and refusing to surrender the same upon demand of Grand Lodge therefor, having heard all that was offered before them, *do find from the evidence that Brother C. K—— is guilty as charged.*

The Committee offer the following resolution:

Resolved, That Brother C. K—— is guilty, and that he be expelled from all the rights and privileges of Freemasonry.

CONRAD B. DAY,
ANDREW ZANE,
WM. C. GROSS,
HENRY J. McCARTHY,
GEO. W. SPIESE,
Committee.

The Committee appointed to try the charge preferred against Brother A. E. S——, of late Lodge No. 387, made the following report; when, on motion, the resolution thereto attached was unanimously adopted:

PHILADELPHIA, August 17, 1888, A.L. 5888.

To the Right Worshipful Grand Master, Officers, and Members of the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:

SIRS AND BROTHERS:

The Committee appointed to try the charge preferred against Brother A. E. S——, of late Lodge No. 387, on the twenty-third day of May, 1888, of unmasonic conduct in appropriating certain funds of late Lodge No. 387, received by him as Secretary of the Lodge, to his own use, and refusing to pay the same to Grand Lodge upon its demand therefor, having heard all that was offered before them, *do find from the evidence that Brother A. E. S—— is guilty as charged.*

The Committee offer the following resolution:

Resolved, That Brother A. E. S—— is guilty, and that he be expelled from all the rights and privileges of Freemasonry.

CONRAD B. DAY,
ANDREW ZANE,
WM. C. GROSS,
HENRY J. McCARTHY,
GEO. W. SPIESE,

Committee.

The Grand Secretary made the following report, which was unanimously adopted:

*To the Right Worshipful Grand Lodge of Pennsylvania, Free
and Accepted Masons:*

The Grand Secretary respectfully presents the Annual Report
of Lodges and Membership of this jurisdiction for the year
ending December 27, 1887:

Number of Lodges December 27, 1886	.	.	.	379
Constituted during 1887.	.	.	.	4
Reorganized	.	.	.	1
				<u>384</u>
Warrant surrendered	.	.	.	1
Suspended	.	.	.	3
				<u>4</u>
Number of Lodges December 27, 1887	.	.	.	<u>380</u>
Number of Members December 27, 1886, was	.	.	.	37,787
Add for corrections since	.	.	.	44
				<u>37,831</u>
Admitted	.	.	.	493
Initiated	.	.	.	1,930
				<u>2,423</u>
				40,254
Suspended	.	.	.	624
Resigned	.	.	.	376
Died	.	.	.	631
By suspension of Lodges	.	.	.	78
				<u>1,709</u>
Leaving number of Members December 27, 1887	.	.	.	<u>38,545</u>

Fraternally submitted,

Michael A. Nisbet
Grand Secretary

September 5, 1888.

LIST OF LODGES.

ABSTRACT OF RETURNS OF LODGES FOR 1887.

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1886.	Admitted.	Initiated.	Suspended or Expelled.	Resigned.	Died.	Total.
2	Philadelphia	Third Monday.....	182		11			5	188
3	"	Third Tuesday.....	188	1	2			10	181
9	"	First Friday.....	177		9		1	4	181
19	"	First Thursday.....	271	1	18	5		8	277
21	Harrisburg.....	Second Monday.....	200		15	1		4	210
22	Sunbury.....	Eve. of or Mon. after F. M.	100	5	12	3	2	2	110
25	Bristol.....	Saturday on or bef. F. M..	139		4	1		5	137
43	Lancaster.....	Second Wednesday.....	268	1	9			9	269
45	Pittsburgh.....	Last Wednesday of each Month.....	208	6	8			1	221
51	Philadelphia.....	Fourth Thursday.....	190	2	2	10		4	180
52	"	First Monday.....	180	1	3	5		4	175
59	"	Second Tuesday.....	420	2	13	2		9	424
60	Brownsville.....	First Monday.....	56	1	4		1	2	58
61	Wilkes-Barre	Monday on or before F. M.	130	2	4	1		3	132
62	Reading.....	First Monday.....	288	2	3	2	2	12	277
67	Philadelphia.....	Second Friday.....	174		7	2		5	174
70	Athens	Tuesday on or bef. F. M. and two weeks after.....	125	1	2		1	1	126
71	Philadelphia.....	Fourth Wednesday.....	186	1	14		1	3	197
72	"	Third Thursday.....	236		1	7	1	9	220
75	Phoenixville.....	Saturday on or bef. F. M..	165	4	1			1	169
81	Philadelphia.....	Saturday on or bef. F. M.	68			1		3	64
91	"	Fourth Monday.....	178		8		1	3	182
106	Williamsport.....	First Monday.....	148	3	7	4	3		151
108	Towanda.....	Third Wednesday.....	183	2	5	4	3	3	180
114	Philadelphia.....	Third Friday.....	201	2	5	1		8	199
115	"	Second Monday.....	261	1	4	4	2	6	254
121	"	Second Thursday.....	192	2	4	2	2	3	191
125	"	Second Wednesday.....	238		11			11	238
126	"	Second Monday.....	188	1	7			8	188
130	"	Third Wednesday.....	276		10	2	2	8	274
131	"	Second Thursday.....	89		9	2	1	3	92
134	"	Last week-day night of the month.....	185		3		1	2	185
135	"	Wednesday on or bef. F.M.	192	2	5		2	8	189
138	Orwigsburg.....	Wednesday on or bef. F.M.	54	2	4			2	58
143	Chambersburg.....	Friday on or before F. M.	58	9	4			2	69

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1886.	Admitted.	Initiated.	Suspended or Expelled.	Resigned.	Died.	Total.
144	Lewisburg.....	Wednesday preceding F.M	84	1	6	1		1	89
152	Easton.....	First Thursday.....	218	3	8	2	3		224
153	Waynesburg	Monday before F. M.....	43	3	2	8	2	1	37
155	Philadelphia.....	Fourth Tuesday.....	273	3	9	9	2	10	264
156	Drumore Centre	Saturday on or bef. F. M..	67		1			1	67
158	Philadelphia.....	First Tuesday.....	423	3	12	4	5	13	416
163	Monroeton.....	Tuesday on or bef. F. M...	45	1	1	1			46
164	Washington.....	First and Third Monday...	72	7	16	1	3	2	89
186	Philadelphia.....	Second Wednesday.....	287	1	3	1		10	280
187	"	Second Thursday.....	228	3	10	1	1	3	236
190	Norristown	First Monday.....	211	1	5	3		5	209
194	Selin's Grove.....	Two days before F. M., except when it falls on Tuesday, one day	71	1	9		1		80
197	Carlisle	Second Tuesday.....	56	1	4				61
199	Lock Haven.....	Thursday on or bef. F. M.	143	2	4	14	1	4	130
203	Lewistown.....	Second Tuesday.....	111				1	2	108
211	Philadelphia	First Friday.....	323		4	5	1	12	309
216	Pottsville.....	Monday on or before F.M.	195		5			3	197
218	Honesdale.....	Thursday on or bef. F. M.	112		1	12		3	98
219	Pittsburgh	Second Thursday.....	343	15	10	4	1	8	355
220	Hollidaysburg.....	First Tuesday.....	45	4	6	2	12	1	40
221	Pittsburgh	First Thursday	241		9			5	245
222	Minersville.....	Tuesday before F. M.....	67						67
223	Allegheny City.....	Second Monday.....	151	2	6			7	152
224	Danville.....	Third Tuesday.....	82		2	6	1	4	73
225	Greensburg	Second Monday.....	129	1	2			1	131
226	Lebanon	Wednesday on or bef. F.M.	134		4			1	137
227	Reading	First Tuesday.....	371	1	10		1	7	374
228	Uniontown.....	Second Monday.....	80		2	3			79
229	Rochester.....	Friday on or before F. M..	114	2	4		1	2	117
230	Philadelphia.....	Second Wednesday.....	238	2	4	2		9	233
231	Pittsburgh.....	Third Friday.....	87		2		1	2	86
232	Jersey Shore.....	Friday before F. M.....	60		2	2	1		59
233	Pittston.....	Tuesday on or before F. M.	135	1	1			1	136
234	Meadville.....	First Thursday.....	103		1	4			100
236	Chester.....	Thursday on or bef. F. M.	199		5		4	4	196
237	Beallsville.....	Wednesday before F.M....	38	2	1		1	2	38
238	Tamaqua	Friday on or before F. M.	168		2			5	165
240	Montrose	Wednesday on or bef. F.M.	128	1	1		1	3	126
241	Warren.....	Third Thursday.....	154	5	20	6	1	2	170
242	Mauch Chunk.....	Wednesday on or bef. F.M.	118		4		2	2	118
243	New Castle.....	Fourth Tuesday.....	105	2	5	1	2		109
244	Kittanning.....	First Tuesday.....	85	1	4	3			87
245	Doylestown	Friday on or before F. M.	176		8	2	1	1	180
246	Philadelphia.....	Third Monday.....	377	5	11	1		9	383
247	Mansfield.....	Monday on or bef. F. M...	13	13	5	13			18
248	Tunkhannock	Monday on or bef. F. M...	143	3	9			1	154
249	Carbondale.....	First Wednesday.....	114	3	5	1	1		120
250	Sharon.....	First and Third Friday....	123	1	6	4	6		120

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1886.	Admitted.	Initiated.	Suspended or Expelled.	Resigned.	Died.	Total.
252	Fayette City.....	Monday before F. M.....	43	2	2	3	3	1	40
253	Pittsburgh.....	Last Tuesday.....	161		9		1	2	167
254	Pottstown.....	Second Wednesday.....	159	1	8		1	1	166
255	Shamokin.....	Friday on or before F. M..	107		2				109
256	Milton	Monday on or bef. F. M...	52	2	4	1	1		56
258	Conneautville	First and Third Monday...	60	1		4	1	3	53
259	New Brighton.....	First Tuesday.....	66	1	3	5		3	62
260	Carlisle.....	Third Thursday.....	76		9	1	1	1	82
261	Scranton.....	Second Thursday.....	72	1	1	5			69
262	Orrstown	Thursday on or bef. F. M.	27						27
263	Laceyville.....	Tuesday on or bef. F. M...	53		3				56
264	Columbus.....	Thursday on or bef. F. M.	64	5	7	4	4		68
265	Bloomsburg.....	Monday on or after F. M..	84	4	5	8	1	1	83
266	York	1st Tues. after 1st Monday	117		4			3	118
267	Tremont	Saturday on or bef. F. M..	117	1	9		3		124
268	Bellefonte.....	Tuesday on or bef. F. M...	114		8	1		4	117
269	Pittsburgh S. Side...	First Friday.....	145	2	5	2		4	146
270	Schuylkill Haven....	Friday on or bef. F. M....	63		3			1	65
271	Philadelphia.....	First Monday.....	181		5	5		5	176
272	Butler	First Wednesday.....	52	1	9	13			49
273	Ardmore.....	Thursday on or bef. F. M.	149		15		2	3	159
274	Philadelphia.....	Fourth Tuesday.....	188		3	1	1	9	180
275	Latrobe.....	First Monday.....	73		4	1	5	1	70
276	Brookville	Second Monday.....	80	3	3			1	85
277	Clarion.....	First Monday.....	96	1	2		1		98
278	Johnstown.....	Second Tuesday.....	128	1	9	1		1	136
281	Altoona.....	Third Tuesday.....	116	1	6		1	2	120
282	Hollidaysburg.....	Monday on or after F. M.	77	1	5	1	1		81
283	Bethlehem.....	Wednesday on or bef. F.M.	127	1	6	2			132
284	Catasauqua.....	Friday on or before F. M..	88		7	1		1	93
285	St. Clair.....	Tuesday before F. M.....	78		1			1	78
286	Columbia	First Thursday.....	111	2	4	3		1	113
287	Pittsburgh.....	Third Tuesday.....	269	2	19	2	2	8	278
288	Allegheny City.....	First Wednesday.....	97		1	1		5	92
289	Philadelphia.....	Fourth Friday.....	164	1	4	2		6	161
290	Greenville	First and third Monday...	113		4	2	3	3	109
291	Scranton.....	Third Friday.....	162	3	12	5		2	170
292	Philadelphia.....	Third Tuesday.....	269	2	4		2	4	269
294	Ashland.....	Second Thursday.....	127	1	3			1	130
295	Philadelphia.....	Fourth Wednesday.....	246	3	3	3		5	244
296	"	Second Thursday.....	162	3	10	2			173
297	Canonsburg.....	Second Monday.....	47	2	4		2		51
298	Media.....	Monday on or bef. F. M...	95	1	4	1		2	97
299	Muncy Borough.....	Thursday on or bef. F. M.	66		2			1	67
300	Huntingdon.....	Second Monday.....	143	3	8	1			153
301	Waverly	Tuesday on or bef. F. M...	25	2	2		3		26
302	Mechanicsburg.....	First Monday.....	106			3	1	2	100
303	Titusville	Second and 4th Tuesday...	142	3	3		1	1	146
304	Albion.....	First and Third Tuesday...	50	2			2		50
305	Hawley.....	Tuesday on or bef. F. M...	60		2	1			61

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1886.	Admitted.	Initiated.	Suspended or Expelled.	Resigned.	Died.	Total.
306	Troy.....	Saturday on or bef. F. M. and two weeks after.....	140		1		1	4	136
307	Womelsdorf.....	First Thursday.....	86		5	3			88
308	Fort Washington....	Saturday on or bef. F. M..	73	2	2	4			73
309	Downingtown.....	Friday on or before F. M..	51		6	2			55
310	Trappe.....	Saturday on or bef. F. M..	70	1	2	3		2	68
311	Portland.....	Thursday on or bef. F. M..	38						38
312	Ebensburg.....	Fourth Tuesday.....	47	2	4		2		51
313	Indiana.....	Second Tuesday.....	60	1	1		1	1	60
314	Clearfield.....	Monday on or bef. F. M...	54	1	2			1	56
315	Shippensburg.....	Second Friday.....	30		1		1	1	29
316	Franklin.....	First Monday.....	97	4	3	16	2	1	85
317	Wellsboro'.....	Tuesday on or bef. F. M...	75		8			1	82
318	Allegheny City.....	First Tuesday.....	202	4	3	8	4	2	195
319	New Bloomfield.....	Wednesday on or bef. F. M..	48	2	2				52
320	Bedford.....	Wednesday on or bef. F. M..	81	1	6				88
321	Pittsburgh.....	Third Tuesday.....	108	2	2	2	1	5	104
322	West Chester.....	Monday on or bef. F. M...	87		1	2		1	85
323	Scranton.....	First Tuesday.....	148	4	16	3		3	162
324	Mifflintown.....	Second Thursday.....	44	1	3	1		1	46
325	Stroudsburg... ..	Monday on or bef. F. M ..	115	2	12			1	128
326	Trexlerstown.....	Tuesday on or bef. F. M...	75		2	4		1	72
327	Hazleton.....	Monday on or bef. F. M...	134	1	4		1	1	137
328	Jackson.....	Wednesday on or bef. F. M..	49	1	2			1	51
330	Hamlington.....	Monday on or bef. F. M...	63		1	5		1	58
331	Ligonier.....	Friday before F. M.....	17						17
332	Plymouth.....	Tuesday on or bef. F. M...	58		1				59
333	Allentown.....	Friday on or before F. M..	114	1	3	1	2	1	114
334	Bradford.....	Third Thursday.....	228	7	8	8	6	2	227
335	Montoursville.....	Wednesday before F. M...	47	1				1	47
336	Gettysburg	2d and 4th Thurs. from Oct. to March, and 2d Thurs. of remaining months....	69	2	5			2	74
337	Monongahela City...	Second Tuesday	115		3	5	3		110
338	Great Bend.....	Second Tuesday.....	90		1	2	2		87
339	Hyde Park.....	First Monday.....	123	2	25			4	146
340	Green Tree.....	Wednesday on or bef. F. M..	113		2	1	1	2	111
341	Factoryville.....	Monday on or bef. F. M...	51	2	6				59
342	Coudersport.....	Second & 4th Wednesday.	105	3	14		2	3	117
343	Cochranville.....	Tuesday on or bef. F. M...	109	1	1		7	1	103
344	Milford.....	Wednesday on or bef. F. M..	47		2		1		48
345	Scranton	Second Monday.....	93		5	3	2	3	90
346	Connellsville	Third Monday.....	86	1	5	1		1	90
347	Girard	First Wednesday.....	62	2	5		2		67
348	Hanover.....	Second and 4th Tuesday...	40		2	2			40
349	Catawissa.....	First Tuesday bef. F. M...	86	1	2	2	3		84
350	Blossburg.....	Thursday on or bef. F. M..	79	3	7		3		86
351	Knoxville.	Wednesday on or bef. F. M..	26		3				29
352	Chester	First Thursday af. F. M...	129	2	19				150
353	Oxford.....	Wednesday on or bef. F. M..	80	1	2			1	82

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1886.	Admitted.	Initiated.	Suspended or Expelled.	Resigned.	Died.	Total.
354	Shickshinny.....	Monday on or bef. F. M...	52		6	1			57
355	Blairsville.....	Second Thursday.....	57						57
357	Mahanoy City.....	Thursday on or bef. F. M.	83		3		3	2	81
358	Somerset	Tuesday on or bef. F. M...	86	1	3	1	1		88
359	Philadelphia.....	Fourth Thursday.....	119		7		1	3	122
360	Susquehanna Depot..	First Friday.....	111		4	6			109
361	Newville.....	Second Thursday.....	43		2	11	2	1	31
362	Erie.....	First Friday.....	140	2	3	1		1	143
363	Oil City.....	First and Third Friday...	141	3	2	9	1	3	133
364	Millersburg.....	First Friday.....	47		7	3	6	1	44
365	Corry.....	First Tuesday.....	91	4		2	2	4	87
366	Union City.....	First Friday	66	2	7	4	1	2	68
367	Reading	Third Thursday.....	70	1	2	2		2	69
368	Philadelphia.....	Third Tuesday.....	98	1	2	3	1		97
369	"	Third Thursday.....	168	2		4	3	5	158
370	Mifflinburg	Monday on or bef. F. M...	37		4		1		40
371	Thompsontown.	Monday on or bef. F. M...	37		1	2			36
372	Spartansburg.....	First Monday.....	31		1		4		28
373	Tioga.....	Third Thursday.....	28		1				29
374	Allegheny City.....	First Thursday.....	147		9	1	1	5	149
375	McKeesport.....	Second Tuesday.....	107		3	3	2	1	104
376	McVeytown.....	Tuesday on or after F. M.	34	4	2				40
377	Kutztown.....	Saturday on or bef. F. M..	92		1	8	1		84
378	Mount Carmel.....	Thursday before F. M.....	48	1	2	5			46
379	Ridgway	Second and 4th Tuesday..	104	1	4		11	1	97
380	Philadelphia.....	First Tuesday.....	64		1	1			64
381	Newport	Tuesday on or after F. M.	39		1				40
382	Emporium.....	Second Wednesday.....	65		1		1	2	63
383	Coatesville.....	Tuesday on or after F. M..	53	3	21	2	2		73
384	Philadelphia.....	First Monday	105		3	1		2	105
385	"	First Thursday.....	165	1	3	2	1	1	165
386	"	Third Wednesday.....	265	1	10	4		2	270
388	Smethport	Second & 4th Wednesday.	73	1	1	4			71
389	West Middlesex.....	First and Third Monday...	30	2	1			1	32
390	Pittsburgh.....	Second Wednesday.....	154		9	2	3	2	156
391	Philipsburg	Thursday on or bef. F. M.	70	1	4		1	1	73
392	Erie.....	Second Tuesday.....	165	1	1	4	3	1	159
393	Philadelphia.....	Fourth Tuesday.....	168	2	10		1	4	175
395	Kingston	Wednesday on or bef. F. M.	97		9	1	4	1	100
396	Easton	Second Tuesday.....	132		4	1	1	2	132
397	Williamsport.....	First Tuesday.....	79	1	6	2	1		83
398	Marietta.....	Monday on or bef. F. M...	56		7		1		62
399	North East.....	First and 3d Wednesday...	80	1	8		4	2	83
400	Jenkintown.....	Tuesday on or bef. F. M...	89		3			1	91
401	Watson town.....	Wednesday on or bef. F. M.	96		2	7	4	1	86
402	Philadelphia.....	First Friday.....	185	1	6	1	2	1	188
404	Northumberland	Monday on or bef. F. M...	45		1		1		45
405	Honey Brook.....	Wednesday on or bef. F. M.	30	2	2		1		33
406	Hamburg.....	Second Wednesday.....	57		1				58
408	Meadville.....	First Monday.....	48	1	1	2		1	47

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1886.	Admitted.	Initiated.	Suspended or Expelled.	Resigned.	Died.	Total.
409	Pine Grove.....	First Monday.....	53		3		2	1	53
410	Hatboro'.....	Wednesday on or bef. F.M.	50	1	6	1			56
411	Darlington.....	Friday on or before F. M.	27	1	2	3	2		25
412	Tidioute.....	Second Tuesday.....	50			3	1	1	45
413	Bath	Thursday on or bef. F. M.	40	1	3	3	2		39
414	Elysburg	Thursday on or bef. F. M.	34		1			1	34
415	Canton	Tuesday on or bef. F. M.	76	4	6			3	83
416	Edinboro'.....	Second and 4th Tuesday...	46						46
417	Christiana.....	Thursday on or bef. F. M.	66		1	5	5	2	55
418	Rome.....	Second and 4th Saturday..	39		1		1		39
419	Philadelphia.....	Second Tuesday.....	294	15	3	2	7		297
420	Conshohocken.....	Tuesday on or bef. F. M..	91		5			3	93
421	Osceola	Monday on or bef. F. M. ..	33	1	6				40
423	Shrewsbury.....	Second Tuesday.....	39		6				45
424	Jamestown	First and Third Friday....	51	3	1	3	1		51
425	Waterford.....	Saturday on or bef. F. M..	63		6	2	3		64
426	Cressona	Thursday on or bef. F. M.	53		1			1	53
427	Newtown	Wednesday on or bef.F.M.	79		4	1			82
428	Smithfield.....	Friday on or before F. M. and two weeks after.....	49 *						
429	Harmony.....	Thursday on or bef. F. M.	29 *						
430	Allegheny City.....	Second Thursday	134	1	12	1	3		143
431	Saltsburg.....	First Tuesday.....	31	1	4	1	3		32
432	Philadelphia.....	Second Thursday.....	127	2	13			4	138
433	New Castle.....	Third Tuesday.....	119		6	6	2	3	114
434	Sandy Lake.....	Fourth Thursday.....	55		2			2	55
435	Reading	First Friday.....	146		4	9		1	140
436	Philadelphia.....	Second Tuesday.....	156	3	9	3	1	3	161
437	Apollo.....	Second Tuesday.....	46		4				50
438	Nicholson.....	Saturday on or bef. F. M..	43		1		2		42
440	Slatington.....	Thursday on or bef. F. M.	41	1	1				43
441	Philadelphia.....	Third Friday.....	206		12	4	3	1	210
442	Wilkes-Barre	Wednesday on or af. F.M.	65	1	9				75
443	Green Castle.....	Thursday on or bef. F. M.	30	1	9		1	1	38
444	Philadelphia.....	Third Tuesday.....	83		1		1	2	81
446	Upper Uwchlan'.....	Monday before F. M.....	36	2	7	4		2	39
448	Sharpsburg.....	Second Thursday.....	59	3	8	2	4		64
449	Philadelphia.....	Second Thursday.....	127		6	7			126
450	"	Fourth Wednesday.....	133		7		1	3	136
451	York.....	First Monday.....	46		2				48
453	Philadelphia.....	Third Thursday.....	136	1	4	3	2	2	134
454	Burgettstown.....	Second and 4th Friday....	31						31
455	Erie.....	Third Tuesday.....	131	2	4		1	1	135
456	Philadelphia.....	Second Tuesday.....	128	11	1			2	136
457	Beaver.....	Thursday on or bef. F. M.	42	1	2				45
458	Marysville	Fourth Tuesday.....	51		1			1	51
459	Masontown.....	Thursday on or bef. F. M.	26						26
460	Orangeville	Tuesday on or after F. M.	48					1	47
461	Coal Centre.....	Third Monday.....	37	2	4	3	1	1	38
462	Berwick.....	Friday on or after F. M...	72		6	2	1		75
463	Titusville.....	First and Third Monday...	52	2	1		7		48

* Warrant taken up by Grand Master.

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1886.	Admitted.	Initiated.	Suspended or Expelled.	Resigned.	Died.	Total.
464	Harrisburg.....	Third Thursday.....	127	4	16	4		1	142
465	York Springs.....	Third Monday.....	19			4			15
466	Olyphant.....	Friday on or before F. M.	32		3	2			33
467	White Haven.....	Second and 4th Monday...	75		2			1	76
468	Wyoming.....	Friday on or before F. M.	35		5	1	1		38
469	Coopersburg.....	Tuesday on or bef. F. M...	43						43
470	Philadelphia.....	Fourth Thursday.....	68		5	2		1	70
471	LeRaysville.....	Saturday on or bef. F. M..	52		1	12		2	39
472	Union Dale	Saturday on or bef. F. M..	20		2		2		20
473	Cambridgeboro'.....	Second and 4th Friday....	62	2	2	5			61
474	Ashley.....	Tuesday on or bef. F. M...	72	3	5		2		78
475	Kennett Square.....	Thursday on or bef. F. M.	81	2					83
476	Lancaster.....	First Monday.....	103	2	10	5	1	4	105
477	Westfield.. ..	Saturday on or bef. F. M..	93		9	1		1	100
478	Beaver Falls.....	Fourth Monday	57	4	3	4		1	59
479	Birdsboro'.....	Thursday on or bef. F. M.	25		1		1		25
480	Curwensville.....	Tuesday on or bef. F. M...	82		3		8	1	76
481	Philadelphia.....	First Thursday.....	299	4	12	3	3	3	306
482	"	First Tuesday.....	153		6	1	3	7	148
483	Rouseville.. ..	First and 3d Wednesday..	53	2		3	2		50
484	Pittsburgh.....	Second Monday.....	186	4	12	2	1	4	195
485	Smith's Ferry.....	Wednesday on or bef.F.M.	31	2	1		1		33
486	Middletown	First Monday	61		7	2		1	65
487	Philadelphia.....	First Tuesday.. ..	100		12			3	109
490	Altoona.....	First Tuesday.....	108	1	6	2	1	1	111
491	Philadelphia.....	Fourth Monday.....	77		5	1			81
493	"	Second Monday.....	180	2	9	4	1	2	184
494	Tyrone	Third Monday.....	64	2	6	2	1	1	68
495	Renovo.....	First Tuesday.....	60	1	7				68
496	Safe Harbor.....	Friday on or before F. M..	41		1	5		1	36
498	Linesville.....	First and Third Tuesday...	42			1			41
499	West Pittston.....	Wednesday on or bef.F.M.	79	1	8			1	87
500	Philadelphia.....	Third Wednesday.....	188	4	29	4		2	215
502	Tarentum.....	Friday before F. M.....	33	3	11		1	1	45
503	Wrightsville.....	Third Monday.....	40		2	2		1	39
504	Moscow.....	Friday on or before F. M..	50		5				55
505	Port Allegany.....	First Tuesday.....	44		4			1	47
506	Philadelphia.....	Second Thursday.....	98	1	3		1		101
507	New Milford.....	Second Wednesday.....	38		1				39
508	Pittsburgh.....	First Friday.....	153	2	11	2	2	2	160
509	"	Second Friday.....	73		4			1	76
510	Braddock's Field....	Third Tuesday.....	86	2	10				98
511	Shenandoah.....	Wednesday before F. M...	67		3				70
512	Quakertown.....	Thursday on or bef. F. M.	62		5				67
513	Pittsburgh.....	First Tuesday.....	58		8			1	65
515	Osceola Mills.....	Second Monday.....	56		3				59
516	Danville.....	Second Tuesday.....	67		8	1		1	73
517	Sharpsville.....	First Monday.....	26		3	2			27
518	Greensburg	Third Tuesday.....	80		7				87
519	Philadelphia.....	Third Thursday.....	140		11	1	1		149
520	St. Petersburg.....	First Thursday.....	57		5	2	5	3	52

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1886.	Admitted.	Initiated.	Suspended or Expelled.	Resigned.	Died.	Total.
521	Parker's Landing	First Monday.....	60		2	3	6		53
522	New Bethlehem.....	First Wednesday.....	35		4			1	38
523	Jermyn.....	Tuesday on or bef. F. M...	27		1		1		27
524	Everett Borough.....	Friday on or before F. M.	57		3		1	1	58
525	Allegheny City.....	Third Monday.....	126	2	10	1		1	136
526	Elizabeth.....	Wednesday before F. M....	50		2	2			50
527	Philadelphia.....	Second Friday.....	132		7	7	2	1	129
528	"	Second Tuesday.....	94	3	20	1		2	114
529	"	First Thursday.....	127	3	13	1		2	140
530	Bellevue.....	Third Monday.....	35		5	1		1	38
531	Dallas.....	Thursday on or bef. F. M.	28		1				29
532	Driftwood.....	Friday on or before F. M..	70		4		2		72
533	Wattsburg.....	First and Third Saturday.	32			1			31
534	Punxsutawney.....	First Tuesday.....	41	4	2		1		46
535	Pittsburgh.....	Fourth Friday.....	47	1	6			1	53
536	Reynoldsville.....	Fourth Tuesday.....	47	1	2	4	2		44
537	Centre Hall.....	Monday on or before F.M.	42		3	2		2	41
538	Johnstown.....	Fourth Monday.....	84	1	5		1		89
539	Roaring Spring.....	Thursday on or bef. F. M.	19	5	2				26
540	Petrolia.....	Wednesday on or bef.F.M.	62	1	6	4	3		62
541	Nanticoke.....	First Thursday	60	1	5	1	2	1	62
542	Waymart.....	Tuesday on or bef. F. M...	35		5		3		37
543	Fernwood.....	Third Tuesday.....	109	2	11	3			119
544	Mansfield.....	First and Third Monday...	67	2	2	1		1	69
545	New London.....	Monday on or before F.M.	48		2	2			48
546	Pittsburgh.....	Second Thursday	88	1	5	2		1	91
547	Sugar Grove.....	Friday on or before F. M.	64		2		1	1	64
548	Verona.....	Tuesday on or bef. F. M...	31		7			1	37
549	Reading.....	Fourth Thursday.....	50	1	6				57
550	Edenburg.....	First Tuesday.....	40		3		1		42
551	Mount Joy.....	Friday on or before F. M..	50		2		2		50
552	Emlenton.....	Second Monday.....	45		1				46
553	Spring City.....	Thursday on or bef. F. M.	72		3		1		74
554	Meyersdale	Monday on or before F.M.	61		9		2	2	66
555	Duke Centre.....	First and Third Tuesday ..	121	1	7		2		127
556	Ulysses.....	First and 3d Wednesday...	43		2				45
557	Tionesta.....	First Monday.....	28		4				32
558	Lansdale.....	Tuesday on or bef. F. M...	32		3				35
559	DuBois	First and Third Thursday.	54		7		2		59
560	Eldred.....	Every Wednesday.....	67		11		4	1	73
561	Allentown.....	Fourth Thursday.....	54		2				56
562	Scottdale.....	First and Third Thursday.	35		5				40
563	Hellertown.....	Friday on or before F. M.	33		3				36
564	Coatesville	Thursday on or bef. F. M.	32	5	29				66
565	Bangor	Second Wednesday.....	22	3	13				38
566	Kane.....	First and 3d Wednesday...	33	2	4		2		37
567	Riegelsville.....	Wednesday on or bef.F.M.	14	2	6				22
568	Derry Station	Last Thurs. night of month		13	9				22
569	Parkesburgh.....	First Friday on or af. F.M.		12	10				22
570	Wiconisco.....	Tuesday on or bef. F. M...		23	11				34
571	Wilcox	First and Third Tuesday..		17	7			1	23

Grand Lodge closed in harmony at 8 o'clock 30 minutes P.M.

Michael Nisbet
Grand Secretary

Grand Lodge of Pennsylvania.

QUARTERLY COMMUNICATION.

Held at Philadelphia, December 5, A.D. 1888, A.L. 5888.

PRESENT:

BRO. JOSEPH EICHBAUM . . .	<i>R. W. Grand Master.</i>
“ CLIFFORD P. MACCALLA . . .	<i>R. W. Deputy Grand Master.</i>
“ J. SIMPSON AFRICA . . .	<i>R. W. Senior Grand Warden.</i>
“ MICHAEL ARNOLD . . .	<i>R. W. Junior Grand Warden.</i>
“ THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
“ MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
“ CHARLES H. KINGSTON . . .	<i>Deputy Grand Secretary.</i>
“ J. WESLEY SUPPLEE . . .	<i>Senior Grand Deacon.</i>
“ CHARLES M. SWAIN . . .	<i>Junior Grand Deacon.</i>
“ JAMES W. ROBINS, D.D. . .	} <i>Grand Chaplains.</i>
“ HENRY S. GETZ	
“ JOHN S. J. McCONNELL, D.D.	
“ LUTHER F. SMITH	
“ ANDREW J. KAUFFMAN . . .	} <i>D. D. Grand Masters.</i>
“ WILLIAM B. LAMBERTON . .	
“ JOHN G. BOBB	
“ ISAAC A. ELLIOTT	
“ FRANK P. HOUSEKEEPER . .	
“ THADDEUS S. ADLE	
“ HENRY A. TYSON	
“ BENJAMIN F. GILKESON . .	
“ MANSFIELD MERRIMAN . . .	
“ LAIRD H. BARBER	
“ CHRISTOPHER LITTLE . . .	
“ SAMUEL L. FRENCH	
“ THOMAS F. WELLS	

Bro. ELBERT P. JONES . . .	}	<i>D. D. Grand Masters.</i>
" DAVID C. AINEY . . .		
" CHARLES E. RIGGS . . .		
" AARON R. NILES . . .		
" FREDERICK H. KELLER . .		
" EDGAR A. TENNIS . . .		
" ALEXANDER ELLIOTT . . .		
" ELIAS W. HALE . . .		
" CALEB C. THOMPSON . . .		
" JOHN J. WADSWORTH . . .		
" MYRON PARK DAVIS . . .		
" MATTHIAS H. HENDERSON .		
" WILLIAM B. MEREDITH . .		
" GETER C. SHIDLE . . .		
" JAMES W. McDOWELL . . .		
" IRVIN McFARLAND . . .	}	<i>Grand Stewards.</i>
" JAMES S. McKEAN . . .		
" GEORGE R. McCREA . . .	}	<i>Grand Marshal.</i>
" J. WESLEY MILLER . . .		
" SAMUEL J. DICKEY . . .		
" LOUIS M. CHASTEAU . . .		
" JOHN SLINGLUFF . . .		
" EDWIN S. STUART . . .	}	<i>Grand Sword Bearer.</i>
" WILLIAM A. SINN . . .		
" EDWIN S. STUART . . .	}	<i>Grand Pursuivant.</i>
" WILLIAM A. SINN . . .		
" RICHARD VAUX . . .	}	<i>Grand Tyler.</i>
" ROBERT A. LAMBERTON . .		
" SAMUEL C. PERKINS . . .		
" MICHAEL NISBET . . .		
" SAMUEL B. DICK . . .		
" CONRAD B. DAY . . .	}	<i>R. W. Past Grand Masters.</i>
" JOSEPH EICHBAUM . . .		
" RICHARD VAUX . . .	}	<i>Grand Representative of the Grand Lodges of New York, Illinois, Alabama, Texas, Minnesota, Washington Ter- ritory, and Colon and Cuba.</i>
" ROBERT A. LAMBERTON . .		
" ROBERT A. LAMBERTON . .	}	<i>Grand Representative of the Grand Lodge of New Jersey.</i>
" ROBERT A. LAMBERTON . .		

BRO. SAMUEL C. PERKINS . . .	{	<i>Grand Representative of the Grand Lodges of Canada and Louisiana.</i>
" MICHAEL NISBET . . .	{	<i>Grand Representative of the Grand Lodge of North Caro- lina.</i>
" SAMUEL B. DICK . . .	{	<i>Grand Representative of the Grand Lodge of Kansas.</i>
" CONRAD B. DAY . . .	{	<i>Grand Representative of the Grand Lodge of Ohio.</i>
" JOSEPH EICHBAUM . . .	{	<i>Grand Representative of the Grand Lodge of New Bruns- wick.</i>
" CLIFFORD P. MACCALLA .	{	<i>Grand Representative of the Grand Lodges of Michigan and District of Columbia.</i>
" J. SIMPSON AFRICA . . .	{	<i>Grand Representative of the Grand Lodge of Missouri.</i>
" MICHAEL ARNOLD . . .	{	<i>Grand Representative of the Grand Lodge of Arkansas.</i>
" AUGUSTUS R. HALL . . .	{	<i>Grand Representative of the Grand Lodge of Maryland.</i>
" CHARLES E. MEYER . . .	{	<i>Grand Representative of the Grand Lodge of Wisconsin.</i>
" JOHN CURTIS	{	<i>Grand Representative of the Grand Lodge of Colorado.</i>
" WILLIAM B. HACKENBURG	{	<i>Grand Representative of the Grand Lodge of Rhode Island, etc.</i>
" JAMES W. ROBINS . . .	{	<i>Grand Representative of the Grand Lodge of Nebraska.</i>
" LOUIS WAGNER	{	<i>Grand Representative of the Grand Lodge of Manitoba.</i>
" JOHN SLINGLUFF . . .	{	<i>Grand Representative of the Grand Lodge of West Virginia.</i>
" GEORGE E. WAGNER . . .	{	<i>Grand Representative of the Grand Lodge of Oregon.</i>
" ROBERT P. DECHERT . . .	{	<i>Grand Representative of the Grand Lodge of Indian Ter- ritory.</i>

Bro. WILLIAM J. KELLY . . .	{	<i>Grand Representative of the Grand Lodge of Arizona.</i>
“ SAMUEL HARPER . . .	{	<i>Grand Representative of the Grand Lodge of Iowa.</i>
“ GETER C. SHIDLE . . .	{	<i>Grand Representative of the Grand Lodge of Tennessee.</i>
“ MATTHIAS H. HENDERSON	{	<i>Grand Representative of the Grand Lodge of Indiana.</i>
“ GEO. PORTEUS BALMAIN .	{	<i>Grand Representative of the Grand Lodges of Florida and Scotland.</i>
“ WILLIAM McCONWAY . .	{	<i>Grand Representative of the Grand Lodge of Ireland.</i>

Two hundred and fifty-six Lodges represented.

Grand Lodge opened in ample form at 10 o'clock and 20 minutes A.M.

This being the time designated by the Ahiman Rezon for the election of Officers and Trustees to serve the ensuing Masonic year, commencing on St. John's Day next, the Right Worshipful Grand Master was pleased to appoint tellers, who having reported, the Right Worshipful Grand Master declared the following Brethren duly elected:

R. W. Grand Master.

Brother CLIFFORD P. MACCALLA.

(In place of Brother JOSEPH EICHBAUM, who declined a re-election.)

R. W. Deputy Grand Master.

Brother J. SIMPSON AFRICA.

R. W. Senior Grand Warden.

Brother MICHAEL ARNOLD.

R. W. Junior Grand Warden.

Brother MATTHIAS H. HENDERSON.

R. W. Grand Treasurer.

Brother THOMAS R. PATTON.

R. W. Grand Secretary.

Brother MICHAEL NISBET.

Trustees Grand Lodge Charity Fund.

Brother EDWARD STRICKLAND.

“ ALPHONSO C. IRELAND.

“ DANIEL M. FOX.

“ AUGUSTUS R. HALL.

“ JOHN S. STEVENS.

Trustees Girard Bequest.

Brother SAMUEL C. PERKINS.

“ AZARIAH W. HOOPES.

“ JOHN L. THOMSON.

“ ALEXANDER H. MORGAN.

“ ELLSWORTH H. HULTZ.

The following communication was received and read,
and ordered to be entered and filed :

UNIVERSITY OF PENNSYLVANIA.

November 6, 1888.

The Trustees of the University of Pennsylvania, assembled in
stated meeting, this day unanimously

Resolved, That the sincere thanks of this board be tendered
to the officers and members of the Grand Lodge of Free and

Accepted Masons of this Jurisdiction for the service rendered to the University by them in laying with due Masonic ceremonies the corner-stone of the Library Building on October 15, 1888.

From the minutes.

[SEAL.]

JESSE Y. BURK,

Secretary.

An appeal was received and read from District Deputy Grand Master Brother WILLIAM B. MEREDITH, appealing from the action of Lodge No. 437, for initiating F. McK—— in violation of the Landmarks of the Fraternity.

Referred to the Committee on Appeals.

The Trustees of the Grand Lodge Charity Fund made the following report, which was ordered to be received and filed :

PHILADELPHIA, November 15, 1888.

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons :

The Trustees of the Grand Lodge Charity Fund respectfully submit this their report of the receipts and disbursements for the fiscal year ending November 15, A.L. 5888.

Dr.

Nov.	15, 1887.	Balance of cash as per report	.	\$1,575.25
March	1, 1888.	Interest on \$72,000 Masonic Tem-		
		ple 5 per cent. Loan for 6		
		months . . . . .	.	1,800.00
Sept.	1, 1888.	Interest on \$72,000 Masonic Tem-		
		ple 5 per cent. Loan for 6		
		months . . . . .	.	1,800.00
Nov.	2, 1888.	Interest allowed on Deposits for		
		one year in Fidelity Trust Co..		30.96
		Total receipts . . . . .	.	\$5,206.21

Cr.

Dec.	2, 1887.	Cash paid Fidelity Co., rent of box 1 year .	\$10.00	
Jan.	3, 1888.	Paid order No. 29, use of Almoners . . .	1,200.00	
April	3, 1888.	Paid order No. 30, use of Almoners . . .	500.00	
July	3, 1888.	Paid order No. 31, use of Almoners . . .	500.00	
Oct.	2, 1888.	Paid order No. 32, use of Almoners . . .	1,200.00	
				<u>\$3,410.00</u>
		Balance . . .		\$1,796.21

Deposited in the Fidelity Trust and Safe Deposit Co.

The securities in the hands of the Trustees are deposited in safe rented from the Fidelity Trust and Safe Deposit Co., No. 329 Chestnut Street, and amount to seventy-two thousand dollars, represented by Certificates of the Masonic Temple 5 per cent. Redemption Loan,—numbered and described as follows :

Description of Certificates held by the Trustees.

Certificates Nos. 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42,—13 Certificates of \$5000 each .	\$65,000.00
Certificates Nos. 337, 458,—2 Certificates of \$1000 each	2,000.00
Certificates Nos. 62, 63, 64, 65, 66, 67, 70, 93,— 8 Certificates of \$500 each	4,000.00
Certificates Nos. 59, 60, 61, 155, 156, 157, 158, 159, 160, 161,—10 Certificates of \$100 each .	<u>1,000.00</u>
Total,—33 Certificates, amounting to	\$72,000.00
Masonic Temple 5 per cent. Redemption Loan.	

Respectfully and fraternally submitted.

EDWARD STRICKLAND,
ALPHONSO C. IRELAND,
DANIEL M. FOX,
AUGUSTUS R. HALL,
JOHN S. STEVENS,

Trustees of Grand Lodge Charity Fund.

The Trustees of the Girard Bequest made the following report; when, on motion, the resolution thereto attached was adopted:

ANNUAL REPORT.

To the Right Worshipful Grand Lodge of Pennsylvania:

The Trustees of the Girard Bequest respectfully report that they have received during the fiscal year ending November 15, 1888:

From Interest on Investments	\$3,162.00
“ “ “ Deposits	13.60
	<hr/>
	\$3,175.60
To which add balance November 15, 1887, per Report of Finance Committee	1,242.15
	<hr/>
	\$4,417.75

They have paid during the same period Orders for the use of the Stewards of the Stephen Girard Charity Fund 3,000.00

Leaving a balance November 15, 1888, of . \$1,417.75
on deposit in the Pennsylvania Company for Insurances on Lives and Granting Annuities.

Their accounts with the securities of the Trust have been examined by the Finance Committee and found correct.

No change has been made in the investments, and at the close of the fiscal year, November 15, 1888, they stood as follows:

Masonic Temple Redemption Loan, 5 per cent.	\$51,000.00
Lehigh Coal and Nav. Co.'s Gold Loan, 6 per cent.	8,000.00
West. Penna. R. R. (Pittsburgh Branch) Bonds, 6 per cent.	1,200.00
10 shares Continental Pass. Railway Stock, 6 per cent.	1,000.00
	<hr/>
	\$61,200.00

The securities are in the hands of the Chairman, and are deposited in his box at the Fidelity Company.

The Trustees recommend the adoption of the following resolution :

Resolved, That the sum of three thousand dollars (\$3000) be and the same is hereby appropriated to the use of the Stewards of the Stephen Girard Charity Fund for the year ending December, 1889, to be drawn for in the usual manner.

SAMUEL C. PERKINS,
A. W. HOOPES,
A. H. MORGAN,
JOHN L. THOMSON,
ELLSWORTH H. HULTS,

Trustees.

December 5, 1888.

The Commissioners of the Sinking Fund made the following report, which was ordered to be entered and filed :

To the Right Worshipful Grand Lodge of Pennsylvania :

The Commissioners of the Sinking Fund respectfully present their Fifteenth Annual Report:

The balance on hand November 17,
1887, as appears by the Fourteenth
Annual Report, presented to Grand
Lodge at the Quarterly Communi-
cation, December 1, 1887, was . . . \$10,264.62

They have since received :

Cash from Grand Treasurer,
balance of appropriation
for 1886 \$5,000.00

Cash from Grand Treasurer,
in full of appropriation for
1887 15,000.00

20,000.00

Cash from Singerly's Mort-	
gage paid off . . .	\$175,000.00
Cash from Smyser's Mort-	
gage paid off . . .	3,000.00
Cash from Edwards's Mort-	
gage paid on account .	480.00
	<hr/>
	\$178,480.00

Cash from Phila. and Reading R. R.	
General Mortgage Scrip paid off .	9,900.00
Cash from Interest on Ma-	
sonic Loan . . .	\$2,157.50
Cash from Interest on West	
Penna. R. R. 6's . . .	930.00
Cash from Interest on Phila.	
and Reading Improvement	
6's	600.00
Cash from Interest on Phila.	
and Reading R. R. Gen-	
eral Mortgage Scrip . . .	1,188.00
Cash from Interest on Cam-	
den and Amboy R. R.	
6's	450.00
Cash from Interest on Lou-	
isville 4's	400.00
Cash from Interest on Mead-	
ville 4's	514.30
Cash from Interest on Wm.	
M. Singerly's Mortgage .	7,267.36
Cash from Interest on Robt.	
Steel's Mortgage . . .	1,000.00
Cash from Interest on E. W.	
Kohl's Mortgage . . .	300.00
Cash from Interest on Thomas	
Clark's Mortgage . . .	425.00
Cash from Interest on Milton	
Edwards's Mortgage .	112.50

Cash from Interest on Reuben Beringer's Mortgage .	\$100.00	
Cash from Interest on Charles Graham's Mortgage .	689.00	
Cash from Interest on James Miller's Mortgage .	157.50	
Cash from Interest on Samuel D. Hall <i>et al.</i> 's Mortgage	270.00	
Cash from Interest on R. L. Ashhurst's Mortgage .	712.12	
Cash from Interest on George M. Smyser's Mortgage .	150.00	
Cash from Interest on Crawford's Mortgage .	132.50	
Cash from Interest on Deposits	1,156.92	
	<hr/>	\$18,712.70
		<hr/> \$237,357.32

And there has been paid :

For Masonic Temple Redemption Loan of \$31,300.00	\$32,361.47	
For Crawford Mortgage of \$5000.00 .	5,025.00	
For Ashhurst Mortgage of \$3000.00 .	3,000.00	
	<hr/>	
Making a total paid for investments	\$40,386.47	
For Rent of Safe in Fidelity Co. .	25.00	
Balance on deposit at 2 per cent. :		
In Fidelity, etc., Co. .	\$9,812.59	
In Commonwealth Title, etc., Co.	187,133.26	
	<hr/>	196,945.85
		<hr/> \$237,357.32

Their accounts to the close of the fiscal year, November 15, 1888, with the securities of the Fund, have been examined by the Finance Committee and found correct.

The Fund at the close of the fiscal year, November 15, 1888, stood as follows :

Masonic Temple Redemption Loan, 5 per cent.	\$65,600.00
West Penna. R. R. Bonds, 6 per cent.	15,500.00
West Penna. and Shenango Connecting R. R. 6's,	20,000.00
Phila. and Reading R. R. Improvement Bonds, 6	
per cent.	10,000.00
Camden and Amboy R. R. 6's	5,000.00
Louisville 4's	10,000.00
Meadville 4's	13,900.00
	<u>\$140,000.00</u>

Bonds and Mortgages as follows:

Robert Steel, 5 per cent.	\$20,000.00
E. W. Kohl and wife, 5 per cent.	6,000.00
Thomas Clark, 5 per cent.	8,500.00
Milton Edwards, balance of \$1500, 6	
per cent.	1,020.00
Charles Graham, $5\frac{3}{10}$ per cent.	13,000.00
James Miller, $4\frac{1}{2}$ per cent.	3,500.00
Samuel D. Hall <i>et al.</i> , $4\frac{1}{2}$ per cent.	6,000.00
Reuben Beringer, 5 per cent.	2,000.00
R. L. Ashhurst, $4\frac{1}{2}$ per cent.	15,000.00
R. L. Ashhurst, $4\frac{1}{2}$ per cent.	3,000.00
Henry Crawford, $5\frac{3}{10}$ per cent.	5,000.00
	<u>83,020.00</u>
Total investments at par value	\$223,020.00
Cash	196,945.85
	<u>\$419,965.85</u>

and showing an increase over the amount at the close of the preceding fiscal year, November 15, 1887, of \$37,601.23.

There have been no changes in the funds and investments during the intervening period, except that \$6100.00 5 per cent. Masonic Temple Redemption Loan has been purchased for \$6292.12, and \$148.85 interest on deposits in Fidelity Company has been credited, making the cash balance in the hands of the Commissioners at the date of this Report \$190,802.58.

Respectfully submitted on behalf of the Commissioners.

SAMUEL C. PERKINS,

December 5, 1888.

President.

The Committee on Appeals made the following report; when, on motion, the resolution thereto attached was adopted :

To the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania :

In the matter of the appeal of J. H. S—— from the action of Lodge No. 337 in suspending him from membership.

Two serious errors are apparent in the record.

First. Failure to serve summons upon the appellant and to furnish him with a copy of the charge and specifications. In the appeal of PEET from the action of Lodge No. 219, in suspending him from membership, where, as in this case, the accused appeared without summons, the Grand Lodge, on St. John the Evangelist's day, 1872, decided that a failure to summon the accused as provided by the Ahiman Rezon was fatal to the proceedings, and sustained the appeal. Your Committee can perceive no reason why the same rule should not apply to the present case.

Second. Refusal of the Lodge to allow the appellant to withdraw a plea of guilty entered in ignorance of its effect. At the trial the accused and the Trial Committee were under the impression that the matter of punishment was within the discretion of the Lodge, and at the suggestion of the Committee that they would recommend a reprimand, the accused pleaded guilty to two of the specifications. After the hearing the Committee discovered that the Ahiman Rezon limits punishment for Masonic offences to suspension and expulsion, and in their report recommended that the accused be suspended. Whilst the report was under consideration in the Lodge the accused asked leave to withdraw his plea of guilty. His request was refused.

It is not necessary to decide that under any and all circumstances a plea of guilty may be withdrawn; but it is clear that in a case like the present one, where ignorance of the law prevailed, and the accused was misled by the Committee, however innocently, the request of the accused ought to have been granted.

Without referring to other errors appearing in the record, the appeal must be sustained for the reasons stated.

Your Committee recommend the adoption of the following :

Resolved, That the action of Lodge No. 337, in suspending Brother J. H. S—— from membership in said Lodge, is hereby reversed, and said Lodge is directed to proceed as is provided in the Ahiman Rezon.

Fraternally submitted for the Committee.

SAMUEL HARPER.

The Committee on Appeals made the following report ; when, on motion, the resolution thereto attached was adopted :

To the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania :

The Committee on Appeals have carefully examined the appeal of W. V. M——, from the action of Lodge No. 308, in expelling him from membership, and recommend the adoption of the following :

Resolved, That the case be remanded to Lodge No. 308, with instructions to formulate Masonic charges against W. V. M——, and try him in accordance with the Ahiman Rezon.

Fraternally submitted for the Committee.

SAMUEL HARPER.

The Committee on Finance made the following report ; when, on motion, the resolution thereto attached was adopted :

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons :

The Committee on Finance respectfully report that they have examined the accounts of the “Commissioners of the Sinking

Fund," "Trustees Grand Lodge Charity Fund," "Trustees of Stephen Girard Bequest," "Committee on Temple," and "Committee on Library," and found them correct and agreeing with their vouchers; also the securities held by each, and found them correct. Their transactions will be fully set out in their several Reports to the Grand Lodge.

They also examined the books of the Grand Treasurer and Grand Secretary, and found them correct, and show as follows :

The accounts of the Grand Secretary show :

RECEIPTS.

Masonic Rents	\$38,622.36
Dues	51,688.35
Initiations	16,216.00
Ten per cents.	3,534.00
Warrants	800.00
Dispensations	9,791.72
Ahiman Rezons	198.00
Grand Lodge Certificates	102.00
Attests	23.00
Expenses of District Deputy Grand Masters,—amount from sale of J. H. Dibert's excursion-book, Penna. R. R. Co.	14.74
Interest on Deposit of Grand Treasurer .	\$307.60
Interest on Deposit of Grand Secretary .	69.83
	<hr/> 377.43
Total	<hr/> \$121,367.60
All of which has been paid to the Grand Treasurer and his receipt taken for the same.	
Balance November 15, 1887	3,869.39
	<hr/> \$125,236.99

PAYMENTS

have been made by the Grand Treasurer upon orders of the Grand Master as follows, viz. :

Interest due March 1, 1888	\$31,987.50	
Interest due September 1, 1888	31,987.50	
	<hr/>	\$63,975.00
Committee on Temple		18,000.00
Commissioners of Sinking Fund		20,000.00
Expenses Grand Master		3,000.00
Expenses District Deputy Grand Masters		2,512.49
Expenses Grand Lodge:		
Printing Proceedings for the year 1887. En- graving and printing portraits, etc.	\$1,582.25	
Expenses of Grand Sec- retary's Office	582.75	
Expenses of Grand Mas- ter's Office	71.18	
Expenses of Election, December 7, 1887, Engrossing and Bind- ing "In Memoriam of E. COPPÉE MITCH- ELL," Expressage on Jewel for Grand Rep- resentative of Ireland, Copies of Papers for Committee of Past Grand Masters, Cir- cular Letters, etc.	187.45	
Sufferers from Yellow Fever, Jacksonville, Florida	300.00	
	<hr/>	2,723.63
Committee on Library		500.00

Salaries of Grand Treasurer and Grand Secretary, Clerks to Grand Master, Grand Secretary, and Committee on Finance

\$6,050.00

Expressage on goods of late Lodge No. 387 .

7.40

 \$116,768.52

Balance November 15, 1888 \$8,468.47

The accounts of the Grand Secretary for the sale of Dispensations, etc., show :

Dispensations.

Pass and Raise \$60.00

Raise 60.00

Pass to Chair 3,270.00

 \$3,390.00

Ahiman Rezons 198.00

Grand Lodge Certificates 102.00

Attests 23.00

Amount paid to Grand Treasurer . \$3,713.00

The account of the Grand Secretary for the payment of six per cent. Masonic Redemption Loan shows a balance of Fifty Dollars on the 15th day of November, 1888, uncalled for, and the Interest due on the said Loan uncalled for at same date of Twenty-nine $\frac{47}{100}$ Dollars.

The account of the Grand Secretary for the payment of Interest on five per cent. Loan shows a balance of \$1068 $\frac{75}{100}$ due and uncalled for.

We have examined the transfer of Bonds with the Bond Ledger and found them correct.

Your Committee present the following estimated receipts and expenditures for the year 1889 :

RECEIPTS.

Dues	\$47,000.00
Initiations	12,500.00
Ten per cents.	2,500.00
Masonic Rents	32,000.00
Dispensations	8,000.00
Dues unpaid by Lodges	10,760.00
Rents due by bodies meeting in the Temple	10,045.07
Cash balance November 15, 1888	8,468.47
	<hr/>
	\$131,273.54

PAYMENTS.

Interest	\$63,975.00
Committee on Temple	18,000.00
Expenses Grand Lodge:	
Printing Proceedings, etc. Books, Stationery, Printing, Porterage, Postage, etc., for Grand Master's and Grand Secretary's Office	3,000.00
Sinking Fund, Balance of Appropriation for 1888	15,000.00
Sinking Fund, Appropriation for 1889	15,000.00
Transient Relief	100.00
Balance due on 6 per cent. Loan	50.00
Due to Lodges	163.91
Grand Master's Appropriation	2,500.00
District Deputy Grand Masters' Appropriation	3,000.00
Salaries. Grand Officers and Clerks of Grand Master, Grand Secretary, and Committee on Finance	6,150.00
Committee on Library	300.00
	<hr/>
	127,238.91
	<hr/>
Estimated balance	\$4,034.63

Your Committee offer the following :

Resolved, That the Right Worshipful Grand Master be, and he is hereby authorized and empowered to draw his warrant on the Right Worshipful Grand Treasurer for the several appropriations for the year 1889 as above specified.

Respectfully and fraternally submitted.

GEORGE E. WAGNER,
JOHN SLINGLUFF,
ROBERT P. DECHERT.

PHILADELPHIA, December 5, 1888.

The Committee on Temple made the following report ; when, on motion, the resolution thereto attached was adopted :

PHILADELPHIA, December 5, 1888.

To the Right Worshipful Grand Lodge, Free and Accepted Masons of Pennsylvania :

BRETHREN,—The Committee on Temple respectively report that for the quarter ending November 15, ult., they have expended as follows, viz. :

Employés	\$1,752.90
Gas	683.70
Ice	48.29
Fuel	981.25
New Boilers and setting	1,731.07
Contingent Expenses :	
Consisting of Painting Banquet Halls, Valves, Pipes, Hardware, Hauling Ashes, Lime, Sand, Soap, Towels, Repairs to Roof, Repairs of Ranges, Inspection of Boilers and Elevator, and incidental articles for the Building . . .	1,420.23
Total	<u>\$6,617.44</u>

And for the year they have expended as follows :

Employés	\$6,366.83
Gas	2,879.70
Ice	209.10
Fuel	1,211.75
Water Rent	185.00
Egyptian Hall (Pipe, etc., for gas)	84.29
Boilers, Grate Bars, and Boiler setting	2,331.07
Contingent Expenses :	
Comprising Painting, Plumbing, Repairs, neces- sary articles for the Building, Inspection of Boilers and Elevator	5,001.95
	<hr/>
	\$18,269.69

We would further report that Lodge No. 51, meeting in Ionic Hall, prepared a portrait in oil of Right Worshipful Past Grand Master Brother JOHN THOMSON, and by the Art Association of Pennsylvania presented it to the Right Worshipful Grand Lodge through this Committee.

The portrait was accepted by the Committee on Temple on behalf of the Right Worshipful Grand Lodge and permission given to hang it in Ionic Hall, where it now is.

No expense or cost attached to the Right Worshipful Grand Lodge for this valuable gift, and the Committee on Temple felt gratified at being able to thus honor so distinguished a Mason.

Resolved, That the action of the Committee on Temple be approved.

All of which is fraternally submitted.

WILLIAM J. KELLY,
SAMUEL W. WRAY,
HIBBERT P. JOHN,
GODFREY KEEBLER,
EDWARD MATTHEWS,
Committee.

The Committee on Library made the following report, which was ordered to be entered and filed :

PHILADELPHIA, November 15, 1888.

To the Right Worshipful Grand Master, Officers, and Members of the Grand Lodge of Free and Accepted Masons of Pennsylvania:

BRETHREN,—Your Committee on Library beg leave to present the following report :

RECEIPTS.

Balance on hand last report	.	.	.	.	.	\$79.61
Cash from Grand Treasurer	.	.	.	.	.	500.00
Sales of Memorial Volumes and Reprints	.	.	.	.	.	18.00
						<hr/>
						\$597.61

PAYMENTS.

Cash paid for Newspapers, etc.	.	.	.	.	.	\$108.45
“ “ “ Books	.	.	.	.	.	46.00
“ “ “ balance Reprint	.	.	.	.	.	41.24
“ “ “ Services of Attendant	.	.	.	.	.	137.50
“ “ “ Memorial Volumes	.	.	.	.	.	5.00
“ “ “ repairs in Storage-Room	.	.	.	.	.	10.80
“ “ “ Postage and Expenses of Committee	.	.	.	.	.	9.75
						<hr/>
						358.74
						<hr/>
Balance on hand for expenses of Committee	.	.	.	.	.	\$238.87

The Committee have now nearly ready for binding some one hundred and fifty volumes.

The attendance of readers in the Library shows a constant increase, as the Brethren become acquainted with the vast and most valuable collection of Masonic Works.

A List of the Contributors to the Library is herewith appended, and the thanks of the Grand Lodge have been tendered for the same.

It is hoped that early in the coming year that the publication of the early minutes will be resumed and advanced towards completion.

During the year we have received the contents of the Corner-Stone of the Masonic Hall on Chestnut Street, 1853.

We have donated the Illustrated Newspapers to the German Hospital.

Donations have been received from the following :

Samuel C. Perkins, Past Grand Master.

Michael Nisbet, Past Grand Master and Grand Secretary.

Conrad B. Day, Past Grand Master.

William J. Hugan.

Thomas B. Whytehead.

Charles W. Batchelor.

Charles K. Francis.

Frank M. Highley.

M. Richards Mucklé.

John L. Young.

Louis Wagner.

Anthony E. Stocker.

Sereno D. Nickerson, Past Grand Master and Grand Secretary of Massachusetts.

Theodore S. Parvin.

Charles H. Kingston, Deputy Grand Secretary.

CHARLES E. MEYER,
M. RICHARDS MUCKLÉ,
JOHN L. YOUNG,
WILLIAM T. REYNOLDS,
J. FRANK KNIGHT,
H. STANLEY GOODWIN,
EDWARD S. WYCKOFF.

The Special Committee to whom was referred the case of Lodge No. 377 made the following report; when, on motion, the resolution thereto attached was adopted:

To the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania:

The Special Committee to whom was referred the case of Lodge No. 377 submit the following report:

The petition of one J. L. S. T—— for initiation and membership having been approved by said Lodge, a question of jurisdiction was raised by Lodge No. 326. Acting under the instruction of the Grand Master, Brother HENRY A. TYSON, District Deputy Grand Master, attended a meeting of Lodge No. 377 on the 5th of March, 1887, and gave notice that the applicant should not be initiated until the further orders of the Grand Master. He also proceeded to investigate the question of jurisdiction.

Whilst this investigation was pending, and before the interdict of the Grand Master had been removed, the Worshipful Master of Lodge No. 377, Brother O. L. M——, on the 2d of April, 1887, initiated the applicant. For this offence the Grand Master sequestered the Warrant of the Lodge; but it was subsequently returned by the Grand Lodge and this Committee appointed to ascertain and report upon whom Masonic discipline should be visited.

A letter has been received from Brother M——, in which he says that he has no other explanation to make of his conduct than that a member of his Lodge (whose name is not given) informed him that he had a conversation on the subject with the District Deputy Grand Master, in which the latter told him "that it was all O.K." This information he subsequently learned was not correct. Brother M—— reflects upon the Secretary of the Lodge, but does not state a single fact tending to show that he induced the Worshipful Master to disregard the interdict of the Grand Master. The letter clearly shows that

Brother M—— was solely responsible for the unlawful initiation of the applicant, as in it he assumes to have been satisfied with the irregular and unreliable information alleged to have been received by him from a member.

Brother M—— had official Masonic knowledge that a question of jurisdiction had been raised and was being investigated, and he had official Masonic notice not to initiate the applicant until further orders from the Grand Master. His subsequent proceeding in disregard of that notice is a grave Masonic offence which demands punishment.

Your Committee recommend the adoption of the following :

Resolved, That Brother O. L. M——, of Lodge No. 377, be and he is hereby expelled from all the rights and privileges of Freemasonry.

Fraternally submitted.

SAMUEL HARPER,
GEORGE E. WAGNER,
JOHN SLINGLUFF,
CHARLES M. SWAIN,
B. F. HUGHES.

Right Worshipful Past Grand Master Brother SAMUEL C. PERKINS offered the following resolution, which was unanimously adopted :

Resolved, That Grand Lodge send their most fraternal greetings to Right Worshipful Past Grand Master JOHN THOMSON, the oldest surviving Past Grand Master of this Right Worshipful Grand Lodge, and their congratulations that his light is still preserved for the illumination of the Craft, and with earnest prayers that he may be spared for yet many years to cheer Grand Lodge by his counsels and affectionate recollections.

The Right Worshipful Grand Master deputed Right

Worshipful Past Grand Master Brother SAMUEL C. PERKINS to convey to the venerable Right Worshipful Past Grand Master Brother JOHN THOMSON the resolution.

Grand Lodge closed in harmony at 11 o'clock 5 minutes P.M.

Michael Nisbet
Grand Secretary

Grand Lodge of Pennsylvania.

ANNUAL GRAND COMMUNICATION.

Held at Philadelphia, Dec. 27, A.D. 1888, A.L. 5888.

PRESENT:

Bro. JOSEPH EICHBAUM . . .	<i>R. W. Grand Master.</i>
“ CLIFFORD P. MACCALLA . . .	<i>R. W. Deputy Grand Master.</i>
“ J. SIMPSON AFRICA . . .	<i>R. W. Senior Grand Warden.</i>
“ MICHAEL ARNOLD . . .	<i>R. W. Junior Grand Warden.</i>
“ THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
“ MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
“ CHARLES H. KINGSTON . . .	<i>Deputy Grand Secretary.</i>
“ J. WESLEY SUPPLEE . . .	<i>Senior Grand Deacon.</i>
“ CHARLES M. SWAIN . . .	<i>Junior Grand Deacon.</i>
“ JOHN S. J. McCONNELL, D.D.	} <i>Grand Chaplains.</i>
“ HENRY S. GETZ	
“ JOHN G. BOBB	} <i>D. D. Grand Masters.</i>
“ ANDREW J. KAUFFMAN	
“ THADDEUS S. ADLE	
“ HENRY A. TYSON	
“ MANSFIELD MERRIMAN	
“ THOMAS F. WELLS	
“ DAVID C. AINEY	
“ EDGAR A. TENNIS	
“ MATTHIAS H. HENDERSON	} <i>Grand Stewards.</i>
“ WILLIAM B. MEREDITH	
“ J. WESLEY MILLER	} <i>Grand Stewards.</i>
“ SAMUEL J. DICKEY	
“ WILLIAM J. KELLY	<i>Grand Marshal.</i>
“ JOHN SLINGLUFF	<i>Grand Sword Bearer.</i>
“ EDWIN S. STUART	<i>Grand Pursuivant.</i>

Bro. WILLIAM A. SINN . . .	<i>Grand Tyler.</i>
" RICHARD VAUX . . .	} <i>R. W. Past Grand Masters.</i>
" SAMUEL C. PERKINS . . .	
" MICHAEL NISBET . . .	
" CONRAD B. DAY . . .	
" JOSEPH EICHBAUM . . .	
" RICHARD VAUX . . .	} <i>Grand Representative of the Grand Lodges of New York, Illinois, South Carolina, Alabama, Texas, Minnesota, Washington, and Colon and Cuba.</i>
" SAMUEL C. PERKINS . . .	} <i>Grand Representative of the Grand Lodges of Canada and Louisiana.</i>
" MICHAEL NISBET . . .	} <i>Grand Representative of the Grand Lodge of North Caro- lina.</i>
" CONRAD B. DAY . . .	} <i>Grand Representative of the Grand Lodge of Ohio.</i>
" JOSEPH EICHBAUM . . .	} <i>Grand Representative of the Grand Lodge of New Bruns- wick.</i>
" CLIFFORD P. MACCALLA . . .	} <i>Grand Representative of the Grand Lodges of Michigan and District of Columbia.</i>
" J. SIMPSON AFRICA . . .	} <i>Grand Representative of the Grand Lodge of Missouri.</i>
" MICHAEL ARNOLD . . .	} <i>Grand Representative of the Grand Lodge of Arkansas.</i>
" AUGUSTUS R. HALL . . .	} <i>Grand Representative of the Grand Lodge of Maryland.</i>
" CHARLES E. MEYER . . .	} <i>Grand Representative of the Grand Lodge of Wisconsin.</i>
" JOHN CURTIS . . .	} <i>Grand Representative of the Grand Lodge of Colorado.</i>
" WILLIAM B. HACKENBURG . . .	} <i>Grand Representative of the Grand Lodge of Rhode Island, etc.</i>

Bro. LOUIS WAGNER	{	<i>Grand Representative of the Grand Lodge of Manitoba.</i>
" JOHN SLINGLUFF	{	<i>Grand Representative of the Grand Lodge of West Vir- ginia.</i>
" GEORGE E. WAGNER	{	<i>Grand Representative of the Grand Lodge of Oregon.</i>
" WILLIAM J. KELLY	{	<i>Grand Representative of the Grand Lodge of Arizona.</i>
" SAMUEL HARPER	{	<i>Grand Representative of the Grand Lodge of Iowa.</i>
" MATTHIAS H. HENDERSON	{	<i>Grand Representative of the Grand Lodge of Indiana.</i>

Seventy-six Lodges represented.

Grand Lodge opened in ample form at 10 o'clock 10 minutes A.M.

The following amendment to the Ahiman Rezon was proposed and laid over under the rules :

Resolved, That Section I. of Article III. of the Ahiman Rezon be and is hereby amended by striking out the word "two" and inserting in place thereof the word "one," so that the section as amended will read,—

The Grand Lodge is composed of the Grand and Past Grand Officers, the Masters and Past Masters by one year's service, &c.

JOHN W. TAYLOR, of Lodge No. 430, mover.

D. R. TORRENCE, of Lodge No. 430, seconder.

A petition for a Warrant for a Lodge to be held in Leechburg, Armstrong County, was received, and, on motion,

Referred to the Grand Officers, with power to act.

An appeal of Brother W. C. H—— from the action of Brother W. H. N. I——, the Worshipful Master of

Lodge No. 230, in refusing him the right to vote for officers of said Lodge at the annual election held December 12, 1888, was read and

Referred to the Committee on Appeals.

The following communication from Brother THOMAS R. PATTON, Right Worshipful Grand Treasurer, was read and the suggestion therein was approved :

To the Right Worshipful Grand Master, Officers, and Brethren of the Right Worshipful Grand Lodge of Pennsylvania :

BRETHREN,—During the time that I have held the office of Grand Treasurer it has been my habit to keep on deposit, subject to check, the amounts annually appropriated by this Grand Body to the use of the Stewards of the Stephen Girard Charity Fund and to the use of the Almoners of the Grand Lodge Charity Fund. Interest has been allowed upon these deposits, and now amounts to the sum of \$244.30, which amount I now hold, subject to whatever disposition it may please you to make with reference thereto. I would suggest that perhaps it would be equitable to divide said sum equally between said charities, to be added to the principal thereof respectively.

Fraternally,

THOMAS R. PATTON,

Grand Treasurer.

PHILADELPHIA, December 27, 1888.

The Committee on Appeals made the following report ; when, on motion, the resolutions thereto attached were adopted :

PHILADELPHIA, December 27, 1888, A.L. 5888.

To the Right Worshipful Grand Lodge Free and Accepted Masons of Pennsylvania :

The Committee on Appeals having carefully examined the record in the appeal of Brother WM. B. M——, District Deputy

Grand Master of the 27th District, from the action of Lodge No. 437, in the case of F. MCK——, report as follows :

It is clear that the said FRANK MCK—— had, previously to his application to Lodge No. 437, applied under the name of FRANCIS MCK—— to Lodge No. 253, and been rejected. There is no room to doubt that the purpose of applying to Lodge No. 437, under a different name, was to deceive, or that gross negligence characterized the course pursued by the Examining Committee of that Lodge.

We recommend the adoption of the following :

Resolved, That the appeal of Brother WM. B. M——, District Deputy Grand Master of the 27th District, against the action of Lodge No. 437, in electing and conferring the three degrees upon FRANK MCK——, who had previously been rejected in Lodge No. 253, be sustained, and that the name of FRANK MCK—— be stricken from the roll of members of the Lodge.

Resolved, That the Examining Committee of Lodge No. 437 be censured for want of due diligence in not making proper inquiries as to the application of FRANK MCK——.

Fraternally submitted.

WM. B. HACKENBURG,

For the Committee.

The Committee on Correspondence submitted their report; when, on motion, it was

Referred to the Grand Officers, with power to print.

The Almoners of the Grand Lodge Charity Fund made the following report, which was ordered to be entered and filed :

PHILADELPHIA, December 27, 1888.

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons :

The Almoners of the Grand Lodge Charity Fund respectfully

present the accompanying statement, showing the operations of the Board during the past year :

Three hundred and twenty-one applications for charity were received and favorably acted upon, representing the following jurisdictions, viz. :

Pennsylvania	303
Delaware	4
New Jersey	1
Louisiana	4
Virginia	4
Nova Scotia	1
Scotland	2
England	1
Barbadoes	1
 Total	 <u>321</u>

Cash Account.

DR.

To balance, December 27, 1887	\$114.25
“ Donations returned	10.00
“ Appropriations for Class No. 1	1200.00
“ Appropriations for Class No. 2	500.00
“ Appropriations for Class No. 3	500.00
“ Appropriations for Class No. 4	1200.00
	<u>\$3524.25</u>

CR.

By amount granted to 321 applicants	3493.50
	<u>\$30.75</u>
Balance to 1889 account	

Respectfully submitted.

ALFRED C. STULB,
President Board of Almoners, Grand Lodge Charity Fund.

The Stewards of the "Stephen Girard Charity Fund" made the following report, which was ordered to be entered and filed:

To the Right Worshipful Grand Lodge of Pennsylvania:

The undersigned, on behalf of the Stewards of the "Stephen Girard Charity Fund," submits the following report of their proceedings for the year ending December 20, 1888:

Balance on hand December 22, 1887	.	.	.	.	.	\$1389.00
Amount appropriated to Class No. 1	.	.	.	.	.	\$800.00
" " " 2	.	.	.	.	.	700.00
" " " 3	.	.	.	.	.	700.00
" " " 4	.	.	.	.	.	800.00
Total amount appropriated by Grand Lodge	.	.	.	.	.	3000.00
September 27, 1888. Received from Brother D. L. SYLVESTER amount granted for relief of Brother T. CLARK, Sr., August 23, 1888, Order No. 99	.	.	.	.	.	15.00
						<hr/> \$4404.00

In the performance of their official duty the Stewards have granted relief to one hundred and fifty-four poor and respectable Brethren, to wit:

To 144 hailing under this jurisdiction	.	.	.	.	.	\$2620.00
10 " " other jurisdictions, viz.:						
2 " " Jamaica, W.I.	.	.	.	.	.	\$30.00
1 " " Wilmington, N.C.	.	.	.	.	.	20.00
1 " " England	.	.	.	.	.	10.00
1 " " Maryland	.	.	.	.	.	15.00
1 " " Scotland	.	.	.	.	.	10.00
1 " " St. Stephens, N.B.	.	.	.	.	.	30.00
1 " " Belfast, Ireland	.	.	.	.	.	20.00
1 " " Rhode Island	.	.	.	.	.	30.00
1 " " North Carolina	.	.	.	.	.	20.00
						<hr/> 185.00
						<hr/> \$2805.00
Balance remaining December 20, 1888	.	.	.	.	.	1599.00
						<hr/> \$4404.00

Respectfully submitted.

B. J. WOODWARD,
President of Stewards.

The Committee of Past Grand Masters appointed at the Quarterly Communication, held September 5, A.D. 1888, A.L. 5888, in the case of charges of Brother H. N. D——, a member of Lodge No. 323, Free and Accepted Masons; against Brother C. B. D——, the Worshipful Master of said Lodge, made the following report, viz.:

To the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania:

The undersigned, the Committee appointed by the Right Worshipful Grand Master to try the charges preferred at the Quarterly Communication of Grand Lodge, held at Philadelphia, September 5, 1888, by Brother H. N. D—— against Brother C. B. D——, Worshipful Master of Lodge No. 323, respectfully report:

That at a meeting held at the Masonic Temple, Philadelphia, October 25, 1888, all the Committee, except Past Grand Master SAMUEL B. DICK, being present, they were attended by H. N. D——, of Lodge 323, who preferred the charges, with Brother JOHN F. SCRAGG, of Union Lodge, No. 291, as his counsel; Brother C. B. D——, the Worshipful Master of Lodge No. 323, the accused, and Brother ASA B. STEVENS, Past Master of Hyde Park Lodge, No. 339, as counsel for the accused. The charges and specifications were read, and the accused, through his counsel, pleaded not guilty. A number of witnesses were examined, and some documentary evidence was presented.

The charges were:

First. Violation of the duty of Brother D——, as Worshipful Master of Lodge No. 323, Free and Accepted Masons, of Scranton, Pennsylvania, as prescribed by the Ahiman Rezon, as directed by the Right Worshipful Grand Master.

Second. That Brother D——, as such Worshipful Master, is guilty of violating the action of the Grand Lodge of Pennsylvania of March 5, 1866, prohibiting members of a Masonic

Order, under the jurisdiction of the Grand Lodge of Pennsylvania, from visiting “an assemblage, or collection of individuals, claiming to be Masons, when such assemblage, or meeting, is not sanctioned by the Grand Lodge of Pennsylvania, and that any communion or Masonic intercourse with such clandestine assemblage, or meeting, is a plain, palpable, and flagrant violation of the most solemn duties and obligations of the Order.”

It is important to note the distinction at the outset between charges and specifications,—the charges stating the offence and the specifications setting forth briefly the alleged facts upon which the charges are founded.

The facts alleged may or may not be proven, and, if proven, the question then is whether they constitute an offence as stated in the charge.

The specifications under the first charge are two :

First. That at a meeting of Lodge No. 323, Free and Accepted Masons, held on Tuesday, September 24, 1888, the accused, as Worshipful Master, directed the Secretary to read only the first and third resolutions of the Committee of five Past Grand Masters, as made to the Grand Lodge on June 6, 1888, which report was directed by the Right Worshipful Grand Master to be read in full and spread upon the minutes.

From the evidence produced the Committee find that this specification is not proven.

Second. That the accused, as such Worshipful Master, neglected or refused to have said report of the five Past Grand Masters read in full in the hearing of the Lodge.

The Committee find that the accused, as Worshipful Master of said Lodge No. 323, Free and Accepted Masons, did neglect to have the said report of the Committee of five Past Grand Masters to be read in full in the hearing of the Lodge.

He was therefore technically guilty of the first charge ; but the Committee find that in the neglect to have the report of the Committee of the five Past Grand Masters read in full in the hearing of the Lodge, there was nothing wilful in his action, but that the neglect arose from the great pressure of business

before the Lodge at the meeting in question, when said report was presented; and while the Committee cannot too strongly emphasize the duty of Worshipful Masters of Lodges to comply literally and strictly with every direction of the Right Worshipful Grand Master, yet they feel that under all the circumstances it is sufficient punishment of the accused for the offence of which the Committee find that he has been guilty, that he receive the censure of the Grand Lodge, to be communicated to him by the Right Worshipful Grand Master.

As to Charge Second, the alleged facts upon which it is based are set forth in two specifications:

First. That the accused, as Worshipful Master of said Lodge No. 323, is and has been for some time a member of an organization claiming to be Masonic, known as the Cerneau Rite of Scottish Masonry, or some other name implying the same thing, which has been declared clandestine by the Right Worshipful Grand Master of Pennsylvania, and that at the stated meeting of said Lodge, held on Tuesday, September 4, 1888, the accused tacitly acknowledged that he was a member of said clandestine body, and declined to withdraw from the same. As to this specification the Committee find, upon the admission of the accused himself through his counsel, at the hearing before them, that he was then, and had been for some time, a member of a Rite known as the Cerneau Rite, Scranton Consistory, No. 33, Scranton, Pennsylvania, being the organization referred to in the specification.

And they further find that by the Edict of the Right Worshipful Grand Master Brother JOSEPH EICHBAUM, under date of August 1, 1888, which was read at the meeting of said Lodge No. 323, September 4, 1888, the Right Worshipful Grand Master declared as follows:

“Having lawful Masonic information that the organization known as the Cerneau Rite not only claims, but has exercised, the power, or authority, or right to confer the three degrees of Ancient Freemasonry, and recognizes as Masonic, and is in correspondence with, bodies that this Grand Lodge has declared

clandestine ; now, therefore, we, JOSEPH EICHBAUM, Esq., Right Worshipful Grand Master of Masons in and for Pennsylvania and Masonic jurisdictions thereunto belonging, by virtue of the powers and authorities in us vested, and in performance of the duties of our office, we do hereby declare that it is not consistent with the duty of any Brethren under the jurisdiction of the Grand Lodge of Pennsylvania to seek or obtain membership in that organization, and that any Brother who has or may have association therewith will be liable to the penalties prescribed by the action of the Grand Lodge, adopted March 5, 1866."

And they further find, in regard to this specification, that the accused, at the said meeting of said Lodge No. 323, September 4, 1888, after the said Edict of the Right Worshipful Grand Master had been read in the open Lodge, tacitly acknowledged that he was a member of said body, and declined to withdraw from the same.

The second specification of the second charge was that the accused retained among his appointed officers one or more members of said clandestine body, knowing him or them to be such ; the whole setting at defiance the circular letter or Edict of the Right Worshipful Grand Master, of August 1, 1888, and the resolutions of the Grand Lodge, March 5, 1866.

In reference to this specification the Committee find, upon the admission of the accused and his counsel at the meeting of the Committee, that among the appointed officers of said Lodge No. 323 was and is Brother HETZEL, who was appointed Tyler of said Lodge by the accused.

These findings of fact by the Committee in reference to the specifications of the second charge render it clearly apparent that the accused has been guilty of the same.

In the report of the undersigned, presented at the Quarterly Communication of Grand Lodge, June 6, 1888, the position of Grand Lodge in reference to bodies claiming to be Masonic, other than those constituted or recognized by this Right Worshipful Grand Lodge, was fully set forth and clearly defined.

Further research among the Records of the Grand Lodge has brought to the notice of your Committee the fact that in 1818, upon a communication from Lodge No. 103, "El Temple de las Virtudes Teologales," at the Havana, and under the jurisdiction of this Grand Lodge, a Committee, consisting of seven eminent Brethren, among whom were JOSIAH RANDALL, RICHARD TYBOUT, GEORGE A. BAKER, and JAMES HARPER, Jr., made a report, which was adopted by the Grand Lodge, and from which your Committee make the following extracts :

"The Grand Lodge of Pennsylvania has adopted the principle of Ancient Masonry, that it consists of four degrees,—the Entered Apprentice, Fellow-Craft, Master Mason, and Holy Royal Arch,—and that every regularly-warranted Lodge possesses the power of forming and holding Lodges in these several degrees, the last of which, from its pre-eminence, is denominated the Chapter. After the most minute examination of the regulations of other Grand Lodges, the Committee observed the strict accordance there is between those regulations and their own.

"Over all Lodges held under its authority in the degrees recognized by the Grand Lodge of Pennsylvania it exercises exclusive jurisdiction. With the bodies exercising the other degrees of Masonry, by whatever name they are called, it does not interfere, leaving those bodies to govern themselves and manage their concerns in their own way ; nor does it prevent any Mason under its jurisdiction from attaching himself to any of those bodies, regularly constituted according to the rules of such bodies, and taking as many of those degrees as he pleases. But the Grand Lodge of Pennsylvania denies the right of any of these bodies to interfere with any of the degrees of Ancient Masonry before mentioned, or to grant Warrants or Constitutions for holding Lodges in any of the said degrees of Ancient Masonry.

"Whether the body lately established at the Havana, called the Grand Consistory, has been established according to the rules and regulations of that Order is a matter in which themselves and other bodies practising those degrees are concerned.

The Grand Lodge of Pennsylvania, as such, has nothing to do with it.

“If the said Grand Consistory has authorized the holding of Lodges in any of the four degrees of Ancient Masonry first mentioned, they have done wrong, and such authority is void, and all persons made under it are illegal and spurious.

“The Committee offer the subjoined resolutions for the consideration and adoption of the Grand Lodge, viz.:

“*First. Resolved*, That if the said Grand Consistory, lately established at the Havana, has not established Lodges in any of the degrees of Ancient Masonry above mentioned, but has confined itself to conferring the other degrees, all Masons under the jurisdiction of the Grand Lodge of Pennsylvania are at liberty to take those other degrees conferred by the said Grand Consistory or not, as they please.

“*Second. Resolved*, That all Lodges held in the four degrees of Ancient Masonry by virtue of any authority given by the Grand Consistory before mentioned are illegal and unconstitutional, and Masonic intercourse is hereby strictly prohibited between all Masons under the jurisdiction of the Grand Lodge of Pennsylvania and persons made in or belonging to Lodges held in the degrees above mentioned, by virtue of any authority granted by the said Grand Consistory.

“*Third. Resolved*, That any member of a Lodge under the jurisdiction of the Grand Lodge of Pennsylvania knowingly violating the said above last-mentioned resolution shall be expelled.”

At the Grand Quarterly Communication held at Philadelphia, December 6, 1819, a Committee of nine, among whom were the same four eminent Brethren mentioned as members of the Committee which reported in 1818, made report upon another communication of said Lodge No. 103, at the Havana, requesting, upon the ground of convenience or expedience, permission to recognize the Lodges interdicted in accordance with the former report of the Committee in 1818, as follows:

“That they do not consider the subject referred to them a

question of convenience or expediency at all, but one depending upon the usages and customs and rules and regulations of Ancient Masons. Pursuant to these the four degrees of Ancient Masonry are under the exclusive superintendence of Independent Grand Lodges, who alone are vested with the power of administration and legislation and of granting Warrants to hold Lodges therein. It follows, of course, that any body of men exercising these degrees without such a Warrant, from whatever source they may have derived their pretended authority, are clandestine, illegal, and spurious, and that the Grand Lodge could not grant the request of Lodge No. 103 without violating their duty.

“Your Committee offer the subjoined resolutions, to wit :

“*First. Resolved*, That the Lodges at the Havana exercising the degrees of Ancient Masonry under the pretended authority of the Grand Consistory of that place are illegal and unconstitutional.

“That no regular Ancient Mason or Lodge can have Masonic intercourse with those Lodges, or with the Masons made therein, without violating his or their Masonic duty.”

Your Committee, reiterating and again emphasizing the repeated declarations of this Right Worshipful Grand Lodge in reference to any bodies claiming to be Masonic, and claiming or exercising the power, right, or authority to confer the recognized degrees of Ancient Masonry above set forth, other than by Warrant or authority from a Grand Lodge duly recognized by this Right Worshipful Grand Lodge, yet feel that the present position of matters in reference to the body claiming to be Masonic, from whose existence the difficulties in the individual case presented by the charges and specifications referred to them arises, is one of very great delicacy, and requiring, as it has received, from this Committee the most careful and judicious consideration and treatment. Your Committee hold fixedly, firmly, and unalterably, under the usages, customs, and Landmarks of Freemasonry, the principles so repeatedly recognized and enunciated by this Grand Lodge in reference to its exclusive jurisdiction over Ancient Masonry.

This Grand Lodge can have nothing to do with any controversy or differences between any bodies whatever as to the rights of jurisdiction within their own proper spheres, so long as no jurisdiction over the right to confer the degrees of Ancient Masonry, as repeatedly clearly defined by this Right Worshipful Grand Lodge, is either claimed or exercised by such bodies. If such right is exercised by any such body, either within or without the territorial jurisdiction of the Right Worshipful Grand Lodge of Pennsylvania, such body brings itself within the terms of the prohibition of non-intercourse, non-recognition, and non-affiliation by the Right Worshipful Grand Lodge of Pennsylvania and all its subordinate bodies and their members.

If the right is claimed, whether within or without the territorial jurisdiction of the Right Worshipful Grand Lodge of Pennsylvania, or both within and without, whether exercised or not, such claim involves the same consequences of non-intercourse, non-recognition, and non-affiliation. The offence is a grave one, and any interference with the degrees of Ancient Masonry cannot be tolerated. Any attempt to claim or exercise the power, right, or authority to confer such degrees, unless under the jurisdiction of a Sovereign Independent Grand Lodge of Free and Accepted Ancient Masons, is an offence against the power, dignity, supremacy, and sovereignty of every Grand Lodge of Free and Accepted Ancient Masons throughout the world.

The sovereign and exclusive jurisdiction of a Grand Lodge within its territorial limits over the degrees of Ancient Masonry must be maintained inviolate.

At the same time the Committee are disposed to recommend, especially in view of this matter coming up when one Right Worshipful Grand Master is retiring from the office which he has so well filled for the past two years, and the direction and government of the Craft is assumed this day by his successor in the responsibilities, cares, and labors of this high station, that Grand Lodge should take no action at present in the case under consideration, in the firm hope and conviction that, having the position of Grand Lodge in reference to jurisdiction over the

degrees of Ancient Masonry and all their relations thus reiterated and emphatically set forth before the Craft, calm reflection and conscientious study of the great interests dependent upon the maintenance of the peace and harmony of this Right Worshipful Grand Lodge, and of the preservation of the high position which it has ever held in the Masonic world, will, under the guidance and direction of the Supreme Architect of the universe, lead to a firmer cementing of the fraternal bonds which should unite us in one enduring structure founded upon the immutable principles of Freemasonry.

The Committee submit the following resolutions :

First. Resolved, That Brother D——, Worshipful Master of Lodge No. 323, Free and Accepted Masons, be and he is hereby censured for having neglected the direction of the Right Worshipful Grand Master to have the report of the Committee of five Past Grand Masters, as made to the Grand Lodge of June 6, 1888, read in full at the meeting of the Lodge at which it was received.

Second. Resolved, That action upon the further matters included in the charges and specifications against Brother D—— referred to this Committee be respectfully referred to the incoming Right Worshipful Grand Master for such action and recommendation as may hereafter seem to him most for the interests of this Right Worshipful Grand Lodge, in accordance with the ancient usages, customs, and Landmarks of Freemasonry.

Third. Resolved, That an edict of a Right Worshipful Grand Master emanates from the inherent powers of his office as well as from those conferred by the Ahiman Rezon (p. 25), and has the authority of Masonic law.

Fourth. Resolved, That this report, with the accompanying resolutions, be printed and a copy sent to each Lodge under this jurisdiction, with instructions to the Worshipful Master to have the report and resolutions read in full at the regular stated

meeting of the Lodge next after their receipt, and entered in full upon the minutes.

At a meeting of the Committee, held December 26, 1888, to consider the report as prepared, a majority being present, it was adopted as above, and Right Worshipful Past Grand Master PERKINS directed to present the same to Grand Lodge.

By order of the Committee.

SAMUEL C. PERKINS, P. G. M.

The resolutions were unanimously approved.

The Right Worshipful Grand Master Brother JOSEPH EICHBAUM delivered the following address:

BRETHREN OF GRAND LODGE:

Again it becomes my duty to give you an account of what has transpired during the year now ending. While the year has been in some respects eventful, it has been generally very satisfactory, and it is our due to thank Almighty God that so much of harmony in the Craft and general prosperity in the jurisdiction have prevailed.

Our relations with neighboring jurisdictions have been of the most friendly character, and nothing has arisen to disturb that friendliness.

The few cases that have been presented have been settled by those principles of equity and moral sense that should always prevail between Freemasons.

Cases of the invasion of the rights of this jurisdiction, or of the invasion of the rights of other jurisdictions by one of our Lodges, have been fairly met and settled,

and no heart-burnings have been left to trouble us in the future that I am aware of.

Since the last Annual Communication of the Grand Lodge there have not been many changes in the Representatives to and from this Grand Lodge, but I will state such as have occurred.

Brother DAVID C. BLOSSOM has been appointed as the Representative of the Grand Lodge of Pennsylvania near the Grand Lodge of Indian Territory.

Brother HENRY JOHNSTON has been appointed as the Representative of the Grand Lodge of Pennsylvania near the Grand Lodge of Ireland.

Brother STEPHEN DEMPSEY has been appointed as the Representative of the Grand Lodge of Pennsylvania near the Grand Lodge of Idaho.

Commissions have been received constituting Brother GEORGE PORTEUS BALMAIN the Representative of the Grand Lodge of Scotland near this Grand Lodge.

For Brother WILLIAM McCONWAY as the Representative of the Grand Lodge of Ireland near this Grand Lodge.

At this time we have not a full exchange of Representatives with our sister Grand Lodges, and I would respectfully suggest to my successor the importance of filling the vacancies.

At this time there is no representation between this Grand Lodge and that of England, and I am not aware of a reason for it. But as we speak the same language, and work the ritual of England as we received it, and

are more closely allied to that country than any jurisdiction in the United States, it is singular that we have no representation between our jurisdictions. This matter I will leave to my successor in the full hope that he will solve it.

On Tuesday evening, March 6, the Temple School of Instruction exemplified the work of the three degrees, opening and closing the Lodge, etc. All the elective officers of the Grand Lodge, the Past Grand Masters, a large number of District Deputy Grand Masters, and other Brethren were present.

The work was done without a variation from that of a year previous, and received, as it merited, the full approbation of all present.

In my opinion, nothing can be more conducive to uniformity of the work in the jurisdiction than to have these meetings of the School of Instruction, with a full attendance of the District Deputy Grand Masters. There they can see the work as it is approved by the Grand Lodge, and will be able to disseminate the instruction received among their Lodges, and thus secure the much-desired uniformity.

The meetings for inspection of the work have been held on Tuesday evening before the Quarterly Communication in March. I had one meeting on Tuesday evening before the Quarterly Communication in September, for the purpose of showing the work attending the annual elections.

That meeting was appreciated by the District Deputy

Grand Masters, and, from what I have heard of it, I think it should be continued.

The Schools of Instruction in Pittsburgh and Allegheny are still carried on with good results; the instructors having but one idea, to reproduce the work that is shown in the school in Philadelphia as nearly as possible.

During the year I have granted Dispensations to hold special elections in twenty cases, which would have been unnecessary with ordinary care.

One to District Deputy Grand Master CHARLES E. RIGGS, to open Lodge No. 428, hold an election for officers, and install them.

One to Right Worshipful Senior Grand Warden Brother AFRICA, to constitute Lodge No. 572, at Orbisonia.

One to District Deputy Grand Master W. B. MEREDITH, to open Lodge No. 429, at Harmony, hold an election for officers, and install them.

One to Brother WILLIAM B. MEREDITH, District Deputy Grand Master, to lay the corner-stone of a Masonic Hall for Lodge No. 277, at Clarion, on September 26.

One to District Deputy Grand Master Brother CHRISTOPHER LITTLE, to lay the corner-stone of the parish buildings of the Holy Apostle Protestant Episcopal Church, at Saint Clair, on November 29.

It again becomes my unpleasant duty to report the number of Edicts issued in the past year. I hoped that

the Lodges, and especially the Secretaries, would so conduct themselves as to reduce the number, instead of which it has been increased. The total number is fifty-seven (57), and for reasons following :

No inquiry made of Grand Secretary	.	.	.	.	34
No reply from Grand Secretary	.	.	.	.	4
Unlawfully restored	.	.	.	.	6
Election of officers at special meeting	.	.	.	.	1
Unlawful suspensions	.	.	.	.	8
For physical disqualification	.	.	.	.	4
					—
					57

These Edicts cover the cases of sixty-nine Lodges and individuals, and how much of trouble and inconvenience has been given to Lodges and individuals cannot be estimated. I again assert that it is wrong to subject the applicants to inconvenience, when the Secretaries alone are at fault, and I trust that the Grand Lodge, in its wisdom, will provide a remedy for this (apparently) growing evil.

In my last Annual Report I made allusion to this matter, and can say no more now than I did then.

On February 7, 1888, circumstances justified the arrest of the Warrant of Lodge No. 322, at West Chester, which, however, was returned on March 17 following.

On July 26 I laid the corner-stone of Saint Luke's Episcopal Guild Hall in Pittsburgh, south side, as-

sisted by the Brethren of Monongahela Lodge, No. 269.

On September 11 I laid the corner-stone of Freemasons' Hall, on Fifth Avenue, Pittsburgh, assisted by the elective Grand Officers of the Grand Lodge and the appointed Grand Officers from the western portion of the jurisdiction.

The occasion was one to be remembered. More than two thousand three hundred Brethren were in the procession, nearly all from Allegheny County, and it is safe to say that nothing has occurred in Pittsburgh that has elicited such general approval as that ceremonial. The building is now up to the sixth and last story, and has undoubtedly the most handsome frontage of any building in the city.

On October 6 I granted a Dispensation to Brother CALEB C. THOMPSON, District Deputy Grand Master, to lay the corner-stone of Saint Luke's Episcopal Church, at Kinzua, which, I am informed, was done in an impressive manner.

On October 15, assisted by the officers of the Grand Lodge, I laid the corner-stone of the Library Building of the University of Pennsylvania, in West Philadelphia. The attendance was large, as might be expected, the leading people of the city being interested.

On January 31, Cromwell Lodge, No. 572, was constituted at Orbisonia, Huntingdon County, by Right Worshipful Brother J. SIMPSON AFRICA, Senior Grand

Warden, assisted by the Grand Officers, acting under Dispensation.

Later in the day a Grand Visitation was made to the Lodge, much to its satisfaction, and, doubtless, with good results to the Craft in that vicinity.

On February 1 I constituted Corinthian Lodge, No. 573, at Millvale Borough, Allegheny County. Thirty-five Lodges were represented on this occasion, and the large hall was uncomfortably full.

In the evening a Grand Visitation was made to the Lodge, and the officers displayed a commendable proficiency in the work that was done.

On February 22 I constituted Coalport Lodge, No. 574, at Coalport, Clearfield County. Twenty-nine Lodges were represented, and, from appearances, Lodge No. 574 will be one of the best Lodges in the jurisdiction.

On July 11 I constituted Hebron Lodge, No. 575, at Mercer, Mercer County, installed the officers, and gave instruction to the Brethren. Twenty-two Lodges were represented. The Warrant of the old Lodge held at Mercer was surrendered about twelve years ago for reasons that are well known to the Brethren now in charge, and it is fair to presume that they will not again allow the Lodge to be wrecked. The Right Worshipful Deputy Grand Master made an address which elicited the highest encomiums of all who heard it, and endeared him to all of his hearers.

On July 24 I visited Roaring Spring, in Blair

County. Woodbury Lodge, No. 539, had been removed to this place, and a number of Brethren had been admitted to membership without the proper precautions. Some of them had been elected to the offices of the Lodge while they were not really members.

I healed some of the irregularities, and had an election for Worshipful Master, Senior Warden, Junior Warden, and Secretary, and installed the officers in their stations, after which I raised a Brother.

Eleven Lodges were represented at this meeting, which was very satisfactory, and I think the Lodge will now proceed according to the regulations of the Grand Lodge.

On January 12 I made a Grand Visitation to Union Lodge, No. 121, accompanied by all the Grand Officers and Past Grand Masters VAUX and DAY. The meeting was largely attended, and gave satisfaction, apparently, to all concerned.

On July 12 I made a Grand Visitation to Lodge No. 234, at Meadville. Eleven Lodges were represented on this occasion, and it is scarcely necessary to say the well-known hospitality of the Meadville Brethren was displayed as it has been before.

On October 16, accompanied by a full corps of officers, I left Philadelphia to make a series of visitations.

The first one was to Lodge No. 300, at Huntingdon. Eleven Lodges were represented, and the meeting was largely attended. J. MURRAY AFRICA, a son of the Right Worshipful Senior Grand Warden, a Fellow-

Craft Mason, was raised to the degree of a Master Mason by virtue of my presence. The work was done by members of the Lodge, Past Master GEORGE B. ORLADY acting as Worshipful Master. Huntingdon being the home of the Right Worshipful Senior Grand Warden, it is unnecessary to say anything about the character of the work. This was, I believe, the first visitation ever made to Huntingdon, and I think all who participated in it would like to go again. On October 17 we visited Westmoreland Lodge, No. 518, in the ancient borough of Greensburg, in Westmoreland County.

Twenty-one Lodges were represented at this meeting, and the work of the Entered Apprentice degree was performed by the officers of the Lodge in a manner that gave much satisfaction to all present.

After the close of the Lodge, Greensburg's hospitality was made manifest, as it always is on any occasion of a Masonic character.

On October 18 we went to Bedford, and visited Bedford Lodge, No. 320.

The Entered Apprentice degree was rehearsed by the officers of the Lodge in a very creditable manner. Only five Lodges were represented, but the number in attendance was quite large, and the proceedings gave much pleasure to those present.

On October 19 we visited Cumberland Star Lodge, No. 197, at Carlisle. Seventeen Lodges were represented, and the Entered Apprentice degree was

rehearsed by the officers of Lodge No. 197. The manner in which the work was done attested the efficiency of Brother JOHN G. BOBB, the District Deputy Grand Master of the District. After the close of the meeting a magnificent collation was enjoyed at one of the hotels.

A very enjoyable feature was a visit to the Indian School at what was formerly the Military Barracks at Carlisle.

On October 20 we went to Gettysburg, and visited Good Samaritan Lodge, No. 336. The Entered Apprentice degree was rehearsed by the officers of the Lodge very creditably.

Numerous questions were asked and answered, and the meeting was generally one of much interest. Saturday night being one on which the Brethren were much engaged in business, the meeting was not a large one. Lodge No. 4, of Illinois, was the only one represented.

On October 22 we visited York Lodge, No. 266, at York. The Entered Apprentice degree was rehearsed by the officers of the Lodge in their beautiful hall, and it was quite evident that the district is well presided over. Fifteen Lodges were represented, and the Brethren gave the closest attention to all that was done. In addition to the fine collation that was served after the Lodge closed, we enjoyed a splendid drive through the city and over the beautiful hills of that delightful part of the State.

On October 23 the Grand Officers returned to Philadelphia, somewhat tired, but feeling they had completed a round of visitations that were extremely satisfactory as to general results, and pleasing to those in the party.

Having received an invitation to participate in the celebration of the Fiftieth Anniversary of the constitution of the Grand Lodge of Arkansas, on November 27 and 28, at the city of Little Rock, I went there, accompanied by the Right Worshipful Grand Secretary Brother NISBET.

On our arrival at the station, we were met by two Past Grand Masters of the Grand Lodge of Arkansas, and were driven to our hotel. Later, we were met by a committee of Past Grand Masters and conducted to the Lodge-room.

There we found about five hundred Brethren assembled, and were received with all the honors that could possibly be shown. The greeting was hearty and cordial, and might be considered an ovation to the Grand Lodge of Pennsylvania. The Brethren of the Grand Lodge were, of course, gathered from all parts of the State, representing all sections and all callings.

They are not as particular in the matter of dress as we of Pennsylvania, but as for behavior, for good order, for obedience to the sound of the gavel, they would be a good example to any Grand Lodge that ever convened.

Any Brother who thought he had anything to say,

said it in a manner that indicated he knew all about his subject, and when one spoke, the others were entirely quiet. Of all that body, I think, there was not one but took our hands, and the large majority introduced themselves in a manner that was extremely pleasing. The sessions of the Grand Lodge occupied two days,—three sessions each day,—and on the evening of the 28th, the celebration ceremonies. After a historical sketch of the Grand Lodge, and some entertaining addresses in the Lodge-room, we went to a large hall, where tables were set for five hundred and fifty persons, as I was informed.

The hall was beautifully decorated, and the table would have done credit to any caterer.

After discussing the bountiful repast, speaking was in order in response to twelve regular toasts, and again we had an opportunity to judge of what our Arkansas Brethren can do when they get up to speak. They do it well.

It is scarcely necessary to say that we left our new friends with great regret; but as the meeting of our own Grand Lodge was so near at hand, we were compelled to go. We will long remember the fraternal kindness of those we met, and hope to meet them again.

A number of cases have been shown of subordinate Lodges of this jurisdiction holding correspondence with Lodges of other jurisdictions. Our Brethren should know that this is improper, and that correspondence can be had only through the respective Grand Masters; yet it goes on. Many Lodges issue notices of

meetings in which they give the names of the recommenders and committees along with the names, etc., of the applicants, which is wrong, and in some cases these notices are printed on postal-cards, sent openly, and calculated to uncover that which should be secret to the Fraternity.

No complaints have been received of the invasion of the rights of neighboring jurisdictions, except from New Jersey in three cases. These were referred to the Right Worshipful Deputy Grand Master to investigate, and it is proper to say that he gave them most careful attention, and all will be settled justly and without disturbance of the friendly relations that have existed between our jurisdictions.

It came to my knowledge that one Lodge was empowered by its By-Laws to hold stated meetings on June 24 and December 27, with no proviso in case of those dates falling on Sunday. By a resolution of the Grand Lodge of June 3, 1805, Lodges were forbidden to hold meetings for business or work on Sundays; consequently I directed the Worshipful Master not to hold an intended stated meeting on last St. John's Day, as it fell on Sunday.

Having learned that a Lodge held its stated meeting and worked until twelve o'clock midnight, when it was called off until 1.30 A.M., at which time it was opened again and worked till 5 A.M., I decided the work of the second session to be unlawful. While the energy of the Brethren was to be commended, their proceed-

ing was calculated to bring the Fraternity into bad repute with good citizens not connected with it.

The Grand Lodge lost one of its most efficient and zealous District Deputy Grand Masters by the untimely death of Brother JOHN H. DIBERT, which occurred June 29 last, at his home in Johnstown.

Knowing the great size and inconvenient shape of the Twentieth District, over which he had presided with signal ability for some years, I decided to divide it, leaving all of the Lodges in Cambria and Blair Counties, excepting No. 494, at Tyrone, to compose the Twentieth District, and appointed Brother JOHN P. LINTON, of Johnstown, District Deputy Grand Master in charge of it.

The Lodges of Huntingdon and Bedford Counties, and Lodge No. 494, at Tyrone, were made into a new District, known as the Thirty-fourth, and Brother ALEXANDER ELLIOTT, of Huntingdon, was appointed District Deputy Grand Master in charge of it.

I think the change will be beneficial to the Lodges concerned.

The Committee of five Past Grand Masters appointed at the Quarterly Communication in December, 1887, to consider the question of Cerneau Scottish Rite Masonry introduced into this jurisdiction, reported at the Quarterly Communication in June last.

The report is quite long, and may be found in the Proceedings of the Quarterly Communication named.

By information received from the District Deputy Grand Masters, I learn that none of their Lodge-rooms are being used as places of meeting by said Cerneau body, and that very few of their members are connected therewith. Some, however, refuse to answer whether they are connected with it or not ; being instigated by unscrupulous persons from other jurisdictions to disregard the law of this Grand Lodge. I am more than ever satisfied that if that institution is permitted to set up its bodies in Pennsylvania the harmony of our subordinate Lodges will be imperilled, as it has already been to some extent.

The Committee on Finance of this Grand Lodge and the Commissioners of the Sinking Fund made able and satisfactory reports at the Quarterly Communication of this month, which will be found at the proper places in the Proceedings.

We may congratulate ourselves on the very prosperous condition of the Craft throughout the jurisdiction. The accession to our numbers is as large as it should be for a healthy growth, and the applicants for initiation are carefully scrutinized.

A commendable effort to obtain a desirable uniformity in the work of the Lodge has been rewarded with gratifying success, much of which is owing to the painstaking care of the Schools of Instruction in Philadelphia, Pittsburgh, and Allegheny, and the efforts of the District Deputy Grand Masters.

The attendance of the latter at the inspection of the

work, as shown by the Temple School of Instruction, has produced good results and should be continued.

Something should be done to enable the Committee on Library to complete the reprint of the Proceedings of the Grand Lodge, and I would commend this matter to the consideration of my successor and his associates.

Before retiring from the high and responsible station in which by your kindness I have been placed, I desire to thank the Grand Lodge and its officers for the uniform fraternal co-operation and assistance received from you all, and to hope for a continuance of your friendship.

So much of the minutes of the Quarterly Communication, held December 5, A.L. 5888, as relates to the election of Grand Officers was read, when the following-named Brethren were duly installed in their respective stations, for the ensuing Masonic year, in ancient and solemn form, viz.:

Bro. CLIFFORD P. MACCALLA	<i>R. W. Grand Master.</i>
“ J. SIMPSON AFRICA . .	<i>R. W. Deputy Grand Master.</i>
“ MICHAEL ARNOLD . .	<i>R. W. Senior Grand Warden.</i>
“ MATTHIAS H. HENDER- SON	<i>R. W. Junior Grand Warden.</i>
“ THOMAS R. PATTON . .	<i>R. W. Grand Treasurer.</i>
“ MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>

The Right Worshipful Grand Master Brother CLIFFORD P. MACCALLA delivered the following address:

BRETHREN OF THE GRAND LODGE:

I have been called by your unanimous suffrages to occupy the exalted station of Grand Master of Masons of Pennsylvania. The Grand Master, during his term of office, is the architect of the Grand Lodge. Recognizing this fact, on this auspicious St. John's Day, I invoke the blessing of the Supreme Architect to rest upon us all,—upon me, His subordinate architect, and upon you, His loyal Craftsmen, that all of the interests of this Grand Lodge may be in His holy keeping.

As we enter upon a Masonic new year, it is fitting we should gauge our several responsibilities, and view the more important duties which lie before us.

No one appreciates more fully than I do the dignity, the honor, and the responsibility incident to the station of Grand Master of Masons. Inseparably connected with it are prerogatives which are unique, and the exercise of an influence which is far-reaching. But notwithstanding the great authority which is conferred upon a Grand Master by immemorial Masonic usage, and by the Constitutions of the Craft, no officer is more careful to exercise the functions of his station with justice and equity. Rare is the case where it can be said that he has not had an eye single to the general welfare of the Fraternity. If he have the confidence of his Brethren, as he must have had when they elected him, this he is careful not to forfeit. Sometimes, it is true, different views may temporarily be taken concerning

methods, but when time, which tries all things, shall have disclosed their results, unanimity is again attained. Freemasonry is a true Brotherhood, and the motives actuating its members are fraternal. Were it otherwise, in such a Craft as ours, we should lose the prestige of our high position, we should no longer be an example to the world, and unharmony would sever that Mystic Tie which now, extending around the globe, includes within its boundaries a great company of Brethren, permanently cemented together in the bonds of peace and fraternal love.

Brethren, I have no new duty to announce, no new admonition to give. I would only repeat and enforce that time-honored and Divine one,—“Love one another.” Love is the fulfilling of the Masonic law. Love, welling up from the universal Masonic heart, inspiring every Masonic tongue and pen, is miraculous in power. Exercising faith in God and hope in immortality, I trust and believe you will crown these with that other virtue, the greatest of the three, Love for all mankind, but more especially for your Masonic Brethren.

When a ruler in the profane world has taken the oath of office, he is expected to formally announce the line of policy he will pursue. But profane are not Masonic methods. Freemasonry is a law unto itself. Our Fraternity is not severed into parties, each of which is selfishly striving for the mastery. Hence I have no policy to outline. Masonic methods of administration are not based upon temporal or material expedients, but on the

abiding principles of truth and justice. The best practical index to these is the Ahiman Rezon, supplemented by the resolutions formally adopted, from time to time, by Grand Lodge, and the decisions and Edicts of Grand Masters. Masonic history in this jurisdiction does not present a series of conflicting enactments, but a uniform line of precedents, which are clear in statement and consistent in practice. These I shall strive to uphold and enforce. As new questions arise, I shall endeavor to treat them in the light of Masonic principle and precedent, always taking care that the usages, customs, and Landmarks be preserved, and the integrity and honor of the Craft be maintained.

For several years past, while the Lodges in the different portions of the jurisdiction distant from Philadelphia have been periodically officially visited, those in Philadelphia, now sixty-four in number, have not received similar supervision. During the present Masonic year it is my purpose not only to make, as far as possible, Grand Visitations, accompanied by the Grand Officers, to the various Masonic Districts presided over by District Deputy Grand Masters, but also to some of the Lodges in the city of Philadelphia. It does not follow that because these latter Lodges are so near the centre of Masonic light, that they have always availed themselves of its advantages. At all events they are entitled to receive whatever benefits naturally flow from the intermingling of the officers of the Grand Lodge with the officers and members of the

constituent Lodges, and to the Masonic light and knowledge which are imparted at a Grand Visitation.

In this connection I desire to deeply impress upon the District Deputy Grand Masters the importance and responsibility attaching to the office with the performance of whose functions they are intrusted. They are the personal representatives of the Grand Master. Whatever dignity, obligation, or duty appertains to him, appertains also to them in their respective circumscribed jurisdictions. They should acquire a thorough knowledge of the constitutional law of Freemasonry, as contained in the Ahiman Rezon, in the resolutions of Grand Lodge, and the decisions of Grand Masters. They should familiarize themselves with Masonic usages, customs, and Landmarks. They should be adepts in the authorized work of Freemasonry in this jurisdiction. This work they should propagate by means of visits to every Lodge in their Districts at least once in every year, to ascertain whether it is correctly rendered, and if not, to give exact instruction in it to the officers and members of their Lodges.

And here I would earnestly call the attention of the Brethren who are District Deputies, and also of all officers of Lodges, to the importance of teaching the impressive, as well as the correct rendition of the work. By all means let formalism in the conferring of the degrees be abolished. Remember this truth: wherever the ritual is rendered in a cold, dull, heavy manner,

the result must be an uninterested and apathetic Lodge. Seek, therefore, to impress upon all Masonic officers the importance of making themselves felt in the work. Teach them to throw into it the fervor of earnestness, to make their words not leaden, but winged, to feel what they say, so that the candidate may realize that the ceremony of Masonic initiation is aglow with the fire of an earnest purpose to teach Masonic truth.

There are two organizations having a Masonic purpose in this jurisdiction, for neither of which this Grand Lodge is officially responsible, but both of which are worthy of your cordial support and sympathy, and have received the approval of my predecessors in office. I refer to the Masonic Home of Pennsylvania, and the Art Association of the Masonic Temple.

The Masonic Home of Pennsylvania was organized in 1884, and is now in its fifth year of successful operation. It is in entire harmony with Masonic principle and practice. It is a noble charity. It is managed by Brethren who are devoted to its true interests. The good which it will accomplish can only be measured by the gifts you make to sustain it. Brethren, foster this Masonic charity. To engage in its labors, to bestow upon it contributions, will give you pleasure here and a reward hereafter. Every Brother of sufficient means should be its benefactor in his lifetime, and remember it in his last will and testament. When we shall have gone hence to the Lodge above, it

will continue to shelter and bless distressed worthy Brethren, and if our time and money have been spent in its service, we shall carry with us happy recollections which will be ours throughout eternity.

The Art Association of the Masonic Temple is but one year old, and already it has wrought a noble work for the Craft. All Freemasons are admirers of art, keenly appreciating the beauties of architecture, sculpture, painting, and symbolic decoration. The members of the Art Association desire to evince their love for the Fraternity, their appreciation of the honors they have derived from it, and their admiration for the good, the true, and the beautiful by causing the white walls of our Masonic Temple to glow with color, to be animated with figures, and to speak to us in the language of symbology. I invite your cordial support for this association. It should be second only to the Masonic Home in your affections. Its effort to appropriately adorn this Temple—our Masonic home, where we stately meet and greet each other, and perform the work of the Craft—is deserving of your fraternal co-operation. It is performing the work of this Grand Lodge, and all the members of Grand Lodge should give it their assistance. King Solomon's Temple was not a cold, white miracle of beauty, but glowed with gold and color. So we would make our Masonic Temple,—a palace of beauty, a citadel of mind, a centre of culture. The completion of the decoration of Egyptian Hall has been already accomplished, and before the close of another week that supremely-

majestic and artistic Lodge-room will be thrown open for the inspection of the Craft. It will reflect the highest credit upon the Art Association, and draw fresh attention to its artistic and fraternal work.

Brethren, let us all renew, as we are gathered around the Masonic altar to-day, our fidelity to Masonic principles, and to their exemplar, the Craft in this grand old jurisdiction of Pennsylvania. We all revere the memories of the founders of our Fraternity in this Commonwealth,—Brothers DANIEL COXE, WILLIAM ALLEN, and BENJAMIN FRANKLIN ; we all honor the long line of able Freemasons who have been their successors in the Grand Master's station ; we all are proud of the distinction attained by our Grand Lodge in the Masonic world, as we are also proud of the Masonic Temple in Philadelphia erected by it,—one of the architectural wonders of the world,—and no less proud of the high financial standing of the Grand Lodge of Pennsylvania, of the great charities of the Craft in this jurisdiction,—the Grand Lodge Charity Fund, the Stephen Girard Charity Fund, and the Masonic Home of Pennsylvania, and last, but far from least, of the spirit of fraternity which permeates our Lodges and distinguishes our Brethren. While this spirit continues, and these principles actuate us, our jurisdiction will maintain its exalted place in the universal Craft. The Grand Master alone cannot secure this result, but with your cordial co-operation and support it is assured. Let us labor together for the continued enthronement of brotherly love in our hearts, and

see to it that our minds and our hands are ever loyal subjects to the fraternal principle which we thus en-throne.

The Right Worshipful 'Grand Master Brother CLIFFORD P. MACCALLA announced the following appointments for the ensuing Masonic year :

Grand Chaplains :

RT. REV. BRO. CORTLANDT WHITEHEAD, D.D., of Pittsburgh.

REV. BRO. RICHARD H. ALLEN, D.D., of Pittsburgh.

" J. J. MCILYAR, D.D., of Pittsburgh.

" JAMES W. ROBINS, D.D., of Philadelphia.

" HENRY S. GETZ, of Philadelphia.

" J. S. J. McCONNELL, D.D., of Philadelphia.

" BENJAMIN F. DELO, of Clarion.

" LUTHER F. SMITH, of Thompsonstown.

" JOHN N. MACGONIGLE, of Oil City.

" GUSTAVUS A. CARSTENSEN, of Erie.

" LIPPMAN MAYER, D.D., of Allegheny City.

" JOHN A. CHILDS, D.D., of Philadelphia.

" CHARLES M. STOCK, of Hanover.

Senior Grand Deacon :

BRO. CHARLES M. SWAIN, Lodge No. 19, Philadelphia.

Junior Grand Deacon :

BRO. MORDECAI D. EVANS, Lodge No. 67, Philadelphia.

Grand Stewards :

BRO. JOHN T. BEARDSLEY, Lodge No. 199, Lock Haven.

" THOMAS A. H. HAY, Lodge No. 152, Easton.

Grand Marshal :

BRO. EDWIN S. STUART, Lodge No. 271, Philadelphia.

Grand Sword Bearer :

BRO. JOHN D. KRAMER, Lodge No. 318, Allegheny City.

Grand Pursuivant :

BRO. WILLIAM H. BURKHARDT, Lodge No. 456, Philadelphia.

Grand Tyler :

BRO. WILLIAM A. SINN, Lodge No. 19, Philadelphia.

Committee on Landmarks :

BRO. ROBERT A. LAMBERTON, R. Worshipful Past Grand Master.

“ MICHAEL NISBET, R. Worshipful Past Grand Master.

“ JOSEPH EICHBAUM, R. Worshipful Past Grand Master.

WITH THE RIGHT WORSHIPFUL GRAND MASTER and
DEPUTY GRAND MASTER.

Committee on Appeals :

BRO. RICHARD VAUX, R. Worshipful Past Grand Master.

“ WILLIAM B. HACKENBURG, Lodge No. 246,
Philadelphia.

“ SAMUEL HARPER, Lodge No. 219, Pittsburgh.

“ WILLIAM B. HANNA, Lodge No. 59, Philadelphia.

“ HENRY M. HOYT, Lodge No. 61, Wilkes-Barre.

Committee on Finance:

- BRO. JAMES HERDMAN, Lodge No. 287, Pittsburgh.
- “ GEORGE E. WAGNER, Lodge No. 52, Philadelphia.
- “ JOHN SLINGLUFF, Lodge No. 190, Norristown.
- “ ROBERT P. DECHERT, Lodge No. 274, Philadelphia.
- “ J. WESLEY SUPPLEE, Lodge No. 131, Philadelphia.

Committee on Correspondence:

- BRO. RICHARD VAUX, R. Worshipful Past Grand Master.
- “ PEARSON CHURCH, Lodge No. 408, Meadville.
- “ HENRY W. WILLIAMS, Lodge No. 317, Wellsboro’.
- “ ALEXANDER M. LLOYD, Lodge No. 282, Hollidaysburg.
- “ CHARLES K. FRANCIS, Lodge No. 265, Bloomsburg.

Committee on By-Laws:

- BRO. CHARLES H. KINGSTON, Lodge No. 114, Philadelphia.
- “ CHARLES CARY, Lodge No. 368, Philadelphia.
- “ JAMES S. BARBER, Lodge No. 402, Philadelphia.
- “ ALEXANDER H. MORGAN, Lodge No. 19, Philadelphia.
- “ STOCKTON BATES, Lodge No. 158, Philadelphia.

Committee on Printing and Publishing:

- BRO. LOUIS WAGNER, Lodge No. 52, Philadelphia.
- “ BERNARD E. LEHMAN, Lodge No. 283, Bethlehem.
- “ WILLIAM H. BELLOWS, Lodge No. 444, Philadelphia.

BRO. WILLIAM C. BLELOCH, Lodge No. 126, Philadelphia.

“ WILLIAM T. KRUMBHAAR, Lodge No. 51, Philadelphia.

Committee on Temple:

BRO. WILLIAM J. KELLY, Lodge No. 59, Philadelphia.

“ SAMUEL W. WRAY, Lodge No. 121, Philadelphia.

“ HIBBERT P. JOHN, Lodge No. 369, Philadelphia.

“ GODFREY KEEBLER, Lodge No. 487, Philadelphia.

“ EDWARD MATTHEWS, Lodge No. 187, Philadelphia.

Committee on Library:

BRO. CHARLES E. MEYER, Lodge No. 295, Philadelphia.

“ M. RICHARDS MUCKLÉ, Lodge No. 125, Philadelphia.

“ EDWARD S. WYCKOFF, Lodge No. 19, Philadelphia.

“ JOHN L. YOUNG, Lodge No. 130, Philadelphia.

“ WILLIAM T. REYNOLDS, Lodge No. 126, Philadelphia.

“ J. FRANK KNIGHT, Lodge No. 271, Philadelphia.

“ H. STANLEY GOODWIN, Lodge No. 283, Bethlehem.

Commissioners of the Sinking Fund:

BRO. SAMUEL C. PERKINS, R. Worshipful Past Grand Master.

BRO. SAMUEL B. DICK, R. Worshipful Past Grand Master.

“ CONRAD B. DAY, R. Worshipful Past Grand Master.

“ EDWARD T. STEEL, Lodge No. 52, Philadelphia.

“ HENRY M. DECHERT, Lodge No. 274, Philadelphia.

Almoners of the Grand Lodge Charity Fund:

BROTHER	WILLIAM D. SHUSTER . .	Lodge No.	2
“	JOSEPH J. WILLIAMS . . .	“	3
“	GEORGE WENNER	“	9
“	WILLIAM H. GARDNER . .	“	19
“	JOHN M. ZOOK	“	51
“	WILLIAM ELDER	“	52
“	AMOS H. HALL	“	59
“	AUSTIN J. MONTGOMERY .	“	67
“	JAMES BAWN	“	71
“	THOMAS J. BELLVILLE . .	“	72
“	WILLIAM C. MACKIE . . .	“	81
“	ALEXANDER FOGEL	“	91
“	JOHN HIBBITT	“	114
“	CLARENCE E. STEEL	“	115
“	ROBERT SCOTT	“	121
“	OTTO SCHAETTLE	“	125
“	JAMES LANING	“	126
“	ROBERT ARTHUR	“	130
“	TOWNSEND SLEEPER	“	131
“	JACOB LEITHMAN, JR. . . .	“	134
“	ALFRED M. KLEIN	“	135
“	GEORGE TURNER	“	155
“	WILLIAM E. THOMPSON, JR.	“	158
“	GEORGE F. LEWIS, JR. . . .	“	186

BROTHER	ALFRED C. STULB	Lodge No. 187
"	JACOB GLASER	" 211
"	GEORGE WUNDER, JR., . .	" 230
"	ANDREW T. GAYLEY . . .	" 246
"	FRANKLIN COGGINS . . .	" 271
"	WILLIAM S. DILKS . . .	" 274
"	WILLIAM J. BARR	" 289
"	HARVEY R. MILLER . . .	" 292
"	ROBERT B. SALTER . . .	" 295
"	JOHN R. FANSHAWE . . .	" 296
"	LEVI D. LEFFMAN	" 359
"	WILLIAM A. COCHRAN . .	" 368
"	JOSEPH KIMES	" 369
"	JOHN McKINNEY	" 380
"	LOUIS SCHMITT	" 384
"	WILLIAM J. DIVINE . . .	" 385
"	THOMAS S. ROSS	" 386
"	EDWARD J. JAMES	" 393
"	FRANK M. HIGHLEY . . .	" 402
"	JOHN F. RAU	" 419
"	FRANK P. MASON	" 432
"	PHILIP J. UMSTEAD . . .	" 436
"	ROBERT MACKEY	" 441
"	ALBERT H. WALTERS. . .	" 444
"	GEORGE BURWELL	" 449
"	J. GEORGE COPE	" 450
"	GEORGE D. BLOMER . . .	" 453
"	CHARLES W. CARNS . . .	" 456
"	HARMON JOHNSON	" 470
"	GEORGE S. COYNE	" 481
"	JOHN S. McKINLAY . . .	" 482
"	WILLIAM PENN COOPER .	" 487

BROTHER	T. HERBERT ONYX	Lodge No.	491
"	ISAAC S. FOGG	"	493
"	DANIEL E. WILSON	"	500
"	MATTHIAS COATS	"	506
"	SAMUEL LAMOND	"	519
"	N. FERREE LIGHTNER	"	527
"	JOHN F. BIRD	"	528
"	ISAIAH T. BOSSERT	"	529

Stewards of the Stephen Girard Charity Fund:

BROTHER	ROBERT C. FLOYD	Lodge No.	2
"	WALTER H. CULLEN	"	3
"	JOHN EMSLEY	"	9
"	L. HASSELL LAPP	"	19
"	CHARLES J. THOMSON	"	51
"	WILLIAM H. DICKSON	"	52
"	EDWARD G. WEST	"	59
"	EDWARD P. DUNN	"	67
"	SAMUEL HARRISON	"	71
"	JAMES B. FOUST	"	72
"	FREDERICK STOECKLE	"	81
"	GEORGE L. RAPP	"	91
"	THOMAS JACOBS	"	114
"	JAMES A. CONNELLY	"	115
"	SAMUEL B. CHAPMAN	"	121
"	CHARLES PEELER	"	125
"	GEORGE MYERS	"	126
"	JOHN H. SHENK	"	130
"	ROBERT J. CAMPBELL	"	131
"	DAVID J. MYERS, JR. . . .	"	134
"	EDWARD T. ALBURGER	"	135

BROTHER	WILLIAM R. FRAZIER . .	Lodge No. 155
"	WILLIAM L. TURNER . .	" 158
"	BARCLAY J. WOODWARD .	" 186
"	DAVIS L. SYLVESTER . .	" 187
"	NICHOLAS SHEPHERD . .	" 211
"	GEORGE W. CROUCH . . .	" 230
"	WILLIAM H. MANEELY . .	" 246
"	SAMUEL DAVIS	" 271
"	HARRY K. LEECH	" 274
"	GABRIEL PHILLIPS . . .	" 289
"	JOHN BURNS	" 292
"	BENJAMIN HAYLLAR . .	" 295
"	JOHN C. DIXON	" 296
"	F. C. CHARLES STROH . .	" 359
"	THOMAS H. NEILSON . . .	" 368
"	HENRY S. KELLER	" 369
"	THOMAS C. STOKES . . .	" 380
"	E. ELLSWORTH WILSON .	" 384
"	CHARLES SUMMERFIELD .	" 385
"	GEORGE DIXON	" 386
"	WESLEY FENIMORE . . .	" 393
"	FREDERIC MUNCH	" 402
"	DAVID A. SCHULER	" 419
"	FREDERICK W. SMITH . .	" 432
"	G. SICKEL HEADMAN . .	" 436
"	JAMES McGARVEY	" 441
"	EDWARD L. PERKINS . . .	" 444
"	CHARLES C. HALL	" 449
"	J. HENRY HOLCOMB . . .	" 450
"	JOHN C. VARWIG	" 453
"	WILLIAM J. ATWOOD . .	" 456
"	J. HENRY MCINTYRE . . .	" 470

BROTHER	THOMAS A. HARRIS . . .	Lodge No. 481
"	WILLIAM HENRY SIMPSON	" 482
"	HENRY R. COULOMB . . .	" 487
"	JOHN L. BENZON	" 491
"	JOHN L. BULLOCK	" 493
"	WARDER H. JANNEY . . .	" 500
"	JAMES BECKMAN, JR. . . .	" 506
"	CHARLES C. JUDD	" 519
"	WILLIAM R. PEDDLE . . .	" 527
"	ARTHUR A. MUTH	" 528
"	JOHN A. HUEY	" 529

District Deputy Grand Masters:

- 1.—Brother ANDREW J. KAUFFMAN, of Columbia, for the County of Lancaster.
- 2.—Brother WILLIAM L. GORGAS, of Harrisburg, for the County of Dauphin and that part of the County of Northumberland east and south of the Susquehanna River.
- 3.—Brother JOHN G. BOBB, of Carlisle, for the Counties of Cumberland, Franklin, Fulton, and Adams.
- 4.—Brother ISAAC A. ELLIOTT, of York, for the County of York.
- 5.—Brother FRANK P. HOUSEKEEPER, of Coatesville, for Lodges Nos. 309, 322, 340, 383, 405, 564, and 569, in Chester County.

- 6.—Brother THADDEUS S. ADLE, of Norristown, for the County of Montgomery (except Lodges Nos. 308, 400, and 410), and for Lodges Nos. 75, 446, and 553, in Chester County.
- 7.—Brother HENRY A. TYSON, of Reading, for the Counties of Berks and Lebanon.
- 8.—Brother BENJAMIN F. GILKESON, of Bristol, for the County of Bucks, and for Lodges Nos. 308, 400, and 410, in Montgomery County.
- 9.—Brother MANSFIELD MERRIMAN, of Bethlehem, for the Counties of Northampton and Monroe.
- 10.—Brother LAIRD H. BARBER, of Mauch Chunk, for the Counties of Carbon and Lehigh, and Lodge No. 327, in Luzerne County.
- 11.—Brother CHRISTOPHER LITTLE, of Pottsville, for the County of Schuylkill.
- 12.—Brother SAMUEL L. FRENCH, of Plymouth, for the County of Luzerne (except Lodge No. 327), and for Lodge No. 462, in Columbia County.
- 13.—Brother THOMAS F. WELLS, of Scranton, for the County of Lackawanna.
- 14.—Brother ELBERT P. JONES, of Ariel, for the Counties of Wayne and Pike.

- 15.—Brother DAVID C. AINEY, of New Milford, for the County of Susquehanna, and Lodges Nos. 341 and 438, in Wyoming County.
- 16.—Brother CHARLES E. RIGGS, of Canton, for the Counties of Bradford and Sullivan, and Lodges Nos. 248 and 263, in Wyoming County.
- 17.—Brother AARON R. NILES, of Wellsboro', for the County of Tioga.
- 18.—Brother FRED. H. KELLER, of Williamsport, for the Counties of Lycoming, Union, and Snyder.
- 19.—Brother EDGAR A. TENNIS, of Thompometown, for the Counties of Perry, Juniata, and Mifflin.
- 20.—Brother WILLIAM A. DONALDSON, of Johnstown, for the Counties of Cambria and Blair, except Lodge No. 494.
- 21.—Brother ELIAS W. HALE, of Bellefonte, for the Counties of Centre and Clearfield, except Lodge No. 559.
- 22.—Brother CHARLES L. WHEELER, of Bradford, for the Counties of Potter and McKean.
- 23.—Brother CALEB C. THOMPSON, of Warren, for the Counties of Warren, Venango, and Forest.
- 24.—Brother JOHN J. WADSWORTH, of Erie, for the County of Erie.

- 25.—Brother HENRY CHURCH, of Meadville, for the County of Crawford.
- 26.—Brother WALTER D. CLARK, of New Castle, for the Counties of Lawrence and Mercer.
- 27.—Brother WILLIAM B. MEREDITH, of Kittanning, for the Counties of Armstrong, Butler, Clarion, and Jefferson.
- 28.—Brother GETER C. SHIDLE, of Pittsburgh, for that part of the County of Allegheny south of the Allegheny and Ohio Rivers.
- 29.—Brother JAMES W. McDOWELL, of Washington, for the Counties of Washington and Greene.
- 30.—Brother IRVIN McFARLAND, of Indiana, for the Counties of Westmoreland and Indiana.
- 31.—Brother GEORGE H. SUHRIE, of Meyersdale, for the Counties of Fayette and Somerset.
- 32.—Brother JAMES S. McKEAN, of Pittsburgh, for that part of the County of Allegheny north of the Allegheny and Ohio Rivers, and for the County of Beaver.
- 33.—Brother GEORGE R. McCREA, of Renovo, for the Counties of Clinton, Elk, and Cameron, and Lodge No. 559, Clearfield County.
- 34.—Brother ALEXANDER ELLIOTT, of Huntingdon, for the Counties of Huntingdon and Bedford, and for Lodge No. 494, in Blair County.

35.—Brother JOHN W. FARNSWORTH, of Danville, for the Counties of Montour and Columbia, except Lodge No. 462 and that part of the County of Northumberland lying between the two branches of the Susquehanna River.

36.—Brother WILLIAM B. BROOMALL, of Chester, for the County of Delaware, and Lodges Nos. 343, 353, 475, and 545, in Chester County.

The Right Worshipful Grand Secretary was pleased to appoint Brother CHARLES H. KINGSTON as Deputy Grand Secretary, which was approved by Grand Lodge.

Right Worshipful Past Grand Master Brother RICHARD VAUX offered the following preamble and resolutions, which were unanimously adopted :

The Grand Lodge of Pennsylvania cannot permit Right Worshipful Grand Master EICHBAUM to leave the chair as Grand Master without expressing the just appreciation of his earnest, faithful, and continued service devoted to the best interest of Freemasonry and the high character of this Grand Lodge.

Resolved, Therefore, that the Grand Lodge of Pennsylvania offers to Grand Master EICHBAUM the sincere esteem and fraternal regards which its members entertain for him and the earnest trust that the Grand Master of the universe and the God of the heavens and the earth may bless, preserve, and keep him in his future life.

Resolved, That a copy of this minute be properly prepared by the Grand Officers and sent to Grand Master EICHBAUM.

Right Worshipful Past Grand Master Brother RICHARD VAUX then addressed Right Worshipful Past Grand Master Brother JOSEPH EICHBAUM, and in behalf of the Brethren of the Right Worshipful Grand Lodge presented him with a Past Grand Master's jewel.

Right Worshipful Past Grand Master Brother JOSEPH EICHBAUM, in fitting and appropriate remarks, received the jewel, and tendered his thanks for this very elegant and unexpected gift.

Grand Lodge closed in harmony at 1 o'clock 40 minutes P.M.

Michael Nisbet
Grand Secretary

A TABULAR STATEMENT

Of the Lodges included in each District, with the name and residence of each District Deputy Grand Master. The Lodges in the County of Philadelphia are under the direct supervision of the Right Worshipful Grand Master.

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
			2	Philadelphia	Philadelphia.
			3	"	"
			9	"	"
			Montgomery	19	"	"
			51	"	"
			Harmony	52	"	"
			Washington	59	"	"
			Concordia	67	"	"
			La Fayette	71	"	"
			Philadelphia	72	"	"
			Hiram	81	Chestnut Hill	"
			Columbia	91	Philadelphia	"
			Solomon's	114	"	"
			St. John's	115	"	"
			Union	121	"	"
			Hermann	125	"	"
			Rising Star	126	"	"
			Phoenix	130	"	"
			Industry	131	"	"

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
			Franklin.....	134	Philadelphia	Philadelphia.
			Roxborough.....	135	Manayunk.....	"
			Mount Moriah.....	155	Philadelphia	"
			Meridian Sun.....	158	"	"
			Eastern Star.....	186	"	"
			Integrity.....	187	"	"
			Kensington.....	211	"	"
			Richmond.....	230	"	"
			Shekinah	246	"	"
			Keystone	271	"	"
			Hamilton.....	274	"	"
			Orient.....	289	"	"
			Frankford	292	Frankford.....	"
			Melita.....	295	Philadelphia	"
			Mitchell.....	296	Germanatown.....	"
			Humboldt.....	359	Philadelphia	"
			Corinthian	368	"	"
			Williamson.....	369	"	"
			Pennsylvania.....	380	"	"
			Richard Vaux.....	384	"	"
			Oriental	385	"	"
			Apollo.....	386	"	"
			Vaux	393	"	"
			Perkins.....	402	"	"
			Wm. B. Schnider.....	419	"	"
			432	"	"
			Mozart	436	"	"

1	Andrew J. Kauffman...	Columbia, Lancaster Co..	Potter.....	441	Philadelphia	Philadelphia.
			Philo	444	"	"
2	William L. Gorgas	Harrisburg, Dauphin Co..	Ivanhoe.....	449	"	"
			Stephen Girard.....	450	"	"
			Welcome.....	453	"	"
			Covenant.....	456	"	"
			Palestine.....	470	Falls of Schuylkill...	"
			St. Paul.....	481	Philadelphia	"
			Athelstan.....	482	"	"
			Robt. A. Lamberton..	487	"	"
			Excelsior	491	"	"
			Crescent.....	493	"	"
			Wm. C. Hamilton....	500	"	"
			Jerusalem.....	506	Frankford.....	"
			Gothic.....	519	Philadelphia	"
			Philates.....	527	"	"
			Mount Horeb.....	528	"	"
			St. Alban.....	529	"	"
			.....	43	Lancaster.....	Lancaster.
			Washington.....	156	Drumore Centre	"
			Columbia.....	286	Columbia.....	"
			Ashara.....	398	Marietta.....	"
			Christiana	417	Christiana.....	"
			Lamberton.....	476	Lancaster.....	"
			Charles M. Howell...	496	Safe Harbor.....	"
			Casiphia.....	551	Mount Joy.....	"
			Perseverance ...	21	Harrisburg.....	Dauphin.
			Susquehanna.....	364	Millersburg.....	"
			Robert Burns.....	464	Harrisburg	"
			Prince Edwin.....	486	Middletown	"
			Ashlar	570	Wiconisco	"
			.....	22	Sunbury.....	Northumberland.

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
3	John G. Bobb.....	Carlisle, Cumberland Co..	Shamokin.....	255	Shamokin.....	Northumberland.
			Mount Carmel.....	378	Mount Carmel.....	"
			Elysburg.....	414	Elysburg.....	"
			Cumberland Star.....	197	Carlisle.....	Cumberland.
			St. John's.....	260	"	"
			Eureka.....	302	Mechanicsburg.....	"
			Cumberland Valley..	315	Shippensburg.....	"
			Big Spring.....	361	Newville.....	"
			George Washington..	143	Chambersburg.....	Franklin.
			Orrstown.....	262	Orrstown.....	"
			Mount Pisgah	443	Green Castle.....	"
			Good Samaritan.....	336	Gettysburg.....	Adams.
			Hebron.....	465	York Springs.....	"
4	Isaac A. Elliott.....	York, York Co.....	York.....	266	York.....	York.
			Patmos.....	348	Hanover.....	"
			Shrewsbury.....	423	Shrewsbury.....	"
			Zeredatha.....	451	York.....	"
			Riverside.....	503	Wrightsville.....	"
			Williamson.....	309	Downingtown.....	Chester.
			West Chester.....	322	West Chester....	"
5	Frank P. Housekeeper..	Coatesville, Chester Co....	Thomson	340	Green Tree.....	"
			Goddard.....	383	Coatesville.....	"
			Howell.....	405	Honeybrook.....	"
			Coatesville.....	564	Coatesville.....	"
			Keystone.....	569	Parkesburg.....	"
			Charity	190	Norristown	Montgomery.
			Stichter.....	254	Pottstown.....	"
6	Thaddeus S. Adle.....	Norristown, Montg'y Co.				

7	Henry A. Tyson.....	Reading, Berks Co.....	Cassia.....	273	Ardmore.....	Montgomery.
			Warren.....	310	Trappe.....	"
			Fritz.....	420	Conshohocken.....	"
			Shiloh.....	558	Lansdale.....	"
			Phœnix.....	75	Phœnixville.....	Chester.
			Mount Pickering.....	446	Upper Uwchlan.....	"
			Spring City.....	553	Spring City.....	"
			.....	62	Reading.....	Berks.
			Chandler.....	227	".....	"
			Williamson.....	307	Womelsdorf.....	"
			Teutonia.....	367	Reading.....	"
			Huguenot.....	377	Kutztown.....	"
			Vaux.....	406	Hamburg.....	"
			St. John's.....	435	Reading.....	"
			Union.....	479	Birdsboro'.....	"
			Reading.....	549	Reading.....	"
			Mount Lebanon.....	226	Lebanon.....	Lebanon.
			Bristol.....	25	Bristol.....	Bucks.
			Doylestown.....	245	Doylestown.....	"
			Newtown.....	427	Newtown.....	"
			Quakertown.....	512	Quakertown.....	"
			Prosperity.....	567	Reigelsville.....	"
			Fort Washington.....	308	Fort Washington....	Montgomery.
			Friendship.....	400	Jenkintown.....	"
			W. K. Bray.....	410	Hatboro'.....	"
			Easton.....	152	Easton.....	Northampton.
			Bethlehem.....	283	Bethlehem.....	"
			Mount Bethel.....	311	Mount Bethel.....	"
			Dallas.....	396	Easton.....	"
			Manoquesy.....	413	Bath.....	"
			Hellertown.....	563	Hellertown.....	"
			Bangor.....	565	Bangor.....	"
8	Benjamin F. Gilkeson...	Bristol, Bucks Co.....				
9	Mansfield Merriman.....	Bethlehem, N'th'pton Co.				

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
10	Laird H. Barber.....	Mauch Chunk, Carbon Co.	Barger.....	325	Stroudsburg.....	Monroe.
			Carbon.....	242	Mauch Chunk.....	Carbon.
			Porter.....	284	Catasauqua.....	Lehigh.
			Lehigh.....	326	Trexlerstown.....	"
			Barger.....	333	Allentown.....	"
			Slatington.....	440	Slatington.....	"
			Saucon.....	469	Coopersburg.....	"
			Greenleaf.....	561	Allentown.....	"
			Hazle.....	327	Hazleton.....	Luzerne.
			Schuylkill.....	138	Orwigsburg.....	Schuylkill.
11	Christopher Little.....	Pottsville, Schuylkill Co..	Pulaski.....	216	Pottsville.....	"
			.....	222	Minersville.....	"
			Tamaqua.....	238	Tamaqua.....	"
			Swatara.....	267	Tremont.....	"
			Page.....	270	Schuylkill Haven....	"
			Anthracite.....	285	St. Clair.....	"
			Ashland.....	294	Ashland.....	"
			Mahanoy City.....	357	Mahanoy City.....	"
			Pine Grove.....	409	Pine Grove.....	"
			Cressona.....	426	Cressona.....	"
12	Samuel L. French.....	Plymouth, Luzerne Co...	Shenandoah.....	511	Shenandoah.....	"
			.....	61	Wilkes-Barre.....	Luzerne.
			St. John's.....	233	Pittston.....	"
			Plymouth.....	332	Plymouth.....	"
			Sylvania.....	354	Shickshinny.....	"
			Kingston.....	395	Kingston.....	"
			Landmark.....	442	Wilkes-Barre.....	"

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
17	Aaron R. Niles.....	Wellsboro', Tioga Co.....	Evergreen	163	Monroeton.....	Bradford.
			Trojan.....	306	Troy	"
			Canton	415	Canton	"
			Roman	418	Rome.....	"
			Smithfield	428	East Smithfield.....	"
			LeRays.....	471	LeRaysville.....	"
			Temple.....	248	Tunkhannock	Wyoming.
			Franklin.....	263	Laceyville.....	"
			Friendship.....	247	Mansfield.....	Tioga.
			Ossea	317	Wellsboro'	"
			Bloss.....	350	Blossburg.....	"
			Cowanesque	351	Knoxville.....	"
			Tioga.....	373	Tioga.....	"
			Osceola.....	421	Osceola.....	"
			Westfield.....	477	Westfield.....	"
			.....	106	Williamsport.....	Lycoming.
			La Belle Valle.....	232	Jersey Shore.....	"
18	Frederick H. Keller.....	Williamsport, Lyco'g Co.	Muncy	299	Muncy Borough.....	"
			Eureka.....	335	Montoursville.....	"
			Ivy	397	Williamsport.....	"
			Charity.....	144	Lewisburg.....	Union.
			Mifflinburg.....	370	Mifflinburg	"
			La Fayette.....	194	Selin's Grove.....	Snyder.
			Adams.....	319	New Bloomfield.....	Perry.
			Newport.....	381	Newport	"
			Perry.....	458	Marysville.....	"
			Lewistown.....	203	Lewistown.....	Mifflin.
					
					
					
					
					
					
					
19	Edgar A. Tennis.....	Thompsons town, Juni'a Co.	.....		
					

20	William A. Donaldson.	Johnstown, Cambria Co.	McVeytown.....	376	McVeytown.....	Mifflin.
			Union.....	324	Mifflintown.....	Juniata.
			Lamberton.....	371	Thompsonstown.....	"
			Cambria.....	278	Johnstown.....	Cambria.
			Summit.....	312	Ebensburg.....	"
			Johnstown.....	538	Johnstown.....	"
			Portage.....	220	Holidaysburg.....	Blair.
			Mountain.....	281	Altoona.....	"
			Juniata.....	282	Holidaysburg.....	"
			Logan.....	490	Altoona.....	"
21	Elias W. Hale.....	Bellefonte, Centre Co.....	Woodbury.....	539	Roaring Spring.....	"
			Bellefonte.....	268	Bellefonte.....	Centre.
			Moshannon.....	391	Phillipsburg.....	"
			Old Fort.....	537	Centre Hall.....	"
			Clearfield.....	314	Clearfield.....	Clearfield.
			Noble.....	480	Curwensville.....	"
			Osceola.....	515	Osceola Borough.....	"
			Coalport.....	574	Coalport.....	"
			Union.....	334	Bradford.....	McKean.
			McKean.....	388	Smethport.....	"
22	Charles L. Wheeler.....	Bradford, McKean Co.....	Liberty.....	505	Port Allegany.....	"
			Northern Star.....	555	Duke Centre.....	"
			.....	560	Eldred.....	"
			Kane.....	566	Kane.....	"
			Eulalia.....	342	Coudersport.....	Potter.
			Lewisville.....	556	Lewisville.....	"
			North Star.....	241	Warren.....	Warren.
			Columbus.....	264	Columbus.....	"
			Temple.....	412	Tidioute.....	"
			Stillwater.....	547	Sugar Grove.....	"
23	Caleb C. Thompson.....	Warren, Warren Co.....	Myrtle.....	316	Franklin.....	Venango.
			Petrolia.....	363	Oil City.....	"

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
24	John J. Wadsworth.....	Erie, Erie Co.....	Fraternal.....	483	Rouseville.....	Venango.
			Allegheny Valley.....	552	Emlenton.....	"
			Olive.....	557	Tionesta.....	Forest.
			Western Star.....	304	Albion.....	Erie.
			Lake Erie.....	347	Girard.....	"
			Tyrian	362	Erie.....	"
			Corry	365	Corry.....	"
			Eureka.....	366	Union City	"
			Perry.....	392	Erie.....	"
			North East.....	399	North East.....	"
			Oasis.....	416	Edinboro'.....	"
			Waterford.....	425	Waterford.....	"
			Keystone.....	455	Erie.....	"
			Wattsburg.....	533	Wattsburg.....	"
			Crawford.....	234	Meadville.....	Crawford.
			Western Crawford....	258	Conneautville.....	"
			Oil Creek.....	303	Titusville.....	"
25	Henry Church	Meadville, Crawford Co..	Spartan.....	372	Spartansburg.....	"
			.....	408	Meadville	"
			Shepherd	463	Titusville.....	"
			Covenant.....	473	Cambridge Borough.	"
			Pine.....	498	Linesville.....	"
			Mahoning	243	New Castle.....	Lawrence.
			Lodge of the Craft....	433	"	"
			Sharon.....	250	Sharon	Mercer.
			Eureka.....	290	Greenville	"
			Kedron.....	389	West Middlesex.....	"
26	Walter D. Clark	Sharon, Mercer Co.....				

27	William B. Meredith.....	Kittanning, Armstr'g Co.	Adelphic	424	Jamestown.....	Mercer.
			Lake.....	434	Sandy Lake.....	"
			Sharpsville.....	517	Sharpsville.....	"
			Hebron	575	Mercer	"
			Butler.....	272	Butler.....	Butler.
			Harmony.....	429	Harmony.....	"
			Argyle.....	540	Petrolia.....	"
			Armstrong.....	239	Freeport.....	Armstrong.
			Kittanning.....	244	Kittanning.....	"
			Apollo.....	437	Apollo.....	"
			Parker City.....	521	Parker City.....	"
			Hobah.....	276	Brookville	Jefferson.
			John W. Jenks.....	534	Punxsatawny.....	"
			John M. Read.....	536	Reynoldsville.....	"
			Clarion.....	277	Clarion.....	Clarion.
			Canby.....	520	St. Petersburg.....	"
			New Bethlehem.....	522	New Bethlehem.....	"
			.....	550	Edenburg.....	"
			.....	45	Pittsburgh.....	Allegheny.
			St. John's.....	219	"	"
28	Geter C. Shidle.....	Pittsburgh, Allegheny Co.	Franklin.....	221	"	"
			Solomon's.....	231	"	"
			Washington	253	"	"
			Monongahela.....	269	"	"
			Milnor	287	"	"
			Hailman.....	321	East Liberty.....	"
			Aliquippa.....	375	McKeesport.....	"
			McCandless	390	Pittsburgh.....	"
			Pittsburgh.....	484	"	"
			Dallas.....	508	"	"
			Germania	509	"	"
			Braddock's Field	510	Braddock's Field.....	"

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
29	James W. McDowell ...	Washington, Wash. Co...	Guyasuta.....	513	Temperanceville.....	Allegheny.
			Stephen Bayard.....	526	Elizabeth.....	"
			Oakland.....	535	Oakland.....	"
			Centennial.....	544	Mansfield.....	"
			Duquesne.....	546	East Liberty.....	"
			.....	548	Verona.....	"
			Washington.....	164	Washington.....	Washington.
			Chandler	237	Beallsville.....	"
			Chartiers.....	297	Canonsburg.....	"
			Henry M. Phillips....	337	Monongahela City...	"
			Richard Vaux.....	454	Burgettstown.....	"
			Monongahela Valley.	461	Coal Centre.....	"
			Waynesburg.....	153	Waynesburg.....	Greene.
30	Irvin McFarland.....	Indiana, Indiana Co.....	Philanthropy	225	Greensburg.....	Westmoreland.
			Loyalhanna.....	275	Latrobe.....	"
			Fort Ligonier.....	331	Ligonier.....	"
			Westmoreland	518	Greensburg	"
			Marion.....	562	Scottdale.....	"
			La Monte.....	568	Derry Station	"
			Indiana.....	313	Indiana.....	Indiana.
			Acacia.....	355	Blairsville	"
			Williamson	431	Saltsburg	"
			Brownsville.....	60	Brownsville	Fayette.
			Fayette.....	228	Uniontown.....	"
			Gummert.....	252	Fayette City.....	"
			King Solomon.....	346	Connellsville.....	"
31	George H. Suhrie.....	Meyersdale, Somerset Co.	Valley.....	459	Masontown.....	"

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
36	William B. Broomall...	Chester, Delaware Co.....	Washington.....	265	Bloomsburg.....	Columbia.
			Catawissa.....	349	Catawissa.....	"
			Oriental	460	Orangeville	"
			Milton.....	256	Milton.....	Northumberland.
			Watson town.	401	Watson town	"
			Eureka.....	404	Northumberland	"
			Chester	236	Chester	Delaware.
			George W. Bartram ..	298	Media	"
			L. H. Scott	352	Chester	"
			Fernwood.....	543	Fernwood.....	"
			Skerrett	343	Cochranville	Chester.
			Oxford.....	353	Oxford	"
			Kennett	475	Kennett Square.....	"
			New London.....	545	New London	"

REPRESENTATIVES OF GRAND LODGES.

State.	To	From
Alabama.....	.....	Richard Vaux.
Arizona.....	Robert Lindley Long.....	William J. Kelly.
Arkansas	Franklin Doswell.....	Michael Arnold.
British Columbia	Dixie H. Ross.....	Pearson Church.
Canada	James Moffat.....	Samuel C. Perkins.
Colon and Cuba.....	.....	Richard Vaux.
Colorado.....	William David Todd.....	John Curtis.
District of Columbia	Myron M. Parker.....	Clifford P. MacCalla.
Florida	De Witt C. Dawkins.....	George P. Balmain.
Georgia	James M. Rushin	John Slingluff.
Idaho	Stephen Dempsey .....	.....
Illinois	John M. Pearson.....	Richard Vaux.
Indiana.....	Daniel Noyes.....	Matt. H. Henderson.
Indian Territory.....	David C. Blossom.....	Robert P. Dechert.
Iowa	Rt. Rev. W. S. Perry.....	Samuel Harper.
Ireland	Henry Johnston.....	William McConway.
Kansas	George S. Green.....	Samuel B. Dick.
Louisiana.....	J. G. Fleming.....	Samuel C. Perkins.
Manitoba.....	William G. Scott.....	Louis Wagner.
Maryland.....	Edward P. Keech	Augustus R. Hall.
Michigan	Alanson Partridge.....	Clifford P. MacCalla.
Minnesota .....	.....	Richard Vaux.
Missouri	Robert F. Stevenson.....	J. Simpson Africa.
Nebraska	William R. Bowen.....	James W. Robins.
New Brunswick	Thomas S. Godsoe.....	Joseph Eichbaum.
New Hampshire.....	Charles C. Hayes.....	J. Simpson Africa.
New Jersey.....	John Hopper.....	Robert A. Lamberton.
New York	Charles T. McClenahan..	Richard Vaux.
North Carolina.....	William R. Cox.....	Michael Nisbet.
Ohio.....	William M. Cunningham.	Conrad B. Day.
Oregon	O. P. S. Plummer.....	George E. Wagner.
Rhode Island.....	Clinton D. Sellen.....	Wm. B. Hackenburg.
Scotland	William Officer.....	George P. Balmain.
South Carolina .....	.....	Hext M. Perry.
Tennessee.....	William P. Robertson.....	Geter C. Shidle.
Texas.....	C. K. Stribling.....	Richard Vaux.
Vermont.....	Marsh O. Peters.....	William B. Hanna.
Washington.....	Louis Ziegler	Richard Vaux.
West Virginia.....	Alexander Parks, Jr.....	John Slingluff.
Wisconsin	E. C. Chapin.....	Charles E. Meyer.



Cut steel by John Sartain, Phil^a

Sau-B. Lick

R. W. Grand Master.

1837-52.

REPORT
OF THE
COMMITTEE ON CORRESPONDENCE,
FOR 1888.

REPORT
OF THE
COMMITTEE ON CORRESPONDENCE,
FOR 1888.

TO THE RIGHT WORSHIPFUL GRAND LODGE:

THE COMMITTEE ON CORRESPONDENCE, viz.: the Hon. Brother PEARSON CHURCH, of Lodge No. 408; the Hon. Brother HENRY W. WILLIAMS, of Lodge No. 317; Brother ALEXANDER M. LOYD, of Lodge No. 282; Brother BRANTON H. HENDERSON, of Lodge No. 433,

by its *Chairman*, RICHARD VAUX, Past Grand Master,
respectfully reports.

The Right Worshipful Grand Secretary, Past Grand Master MICHAEL NISBET, has handed to us the printed pamphlets of the Proceedings of the Most Worshipful Grand Lodges of Free and Accepted Masons with which we hold fraternal relations,—that is to say:

ALABAMA	1887	MISSISSIPPI	1888
ARIZONA	1887	MISSOURI	1888
ARKANSAS	1887	MONTANA	1887-88
BRITISH COLUMBIA	1887-88	NEBRASKA	1887-88
CALIFORNIA	1887	NEVADA	1887
CANADA	1887-88	NEW BRUNSWICK	1888
COLORADO	1887-88	NEW HAMPSHIRE	1887-88
CONNECTICUT	1887-88	NEW JERSEY	1888
DAKOTA	1888	NEW MEXICO	1887
DELAWARE	1887	NEW YORK	1888
DISTRICT OF COLUMBIA	1887	NORTH CAROLINA	1888
ENGLAND	1887-88	NOVA SCOTIA	1887-88
FLORIDA	1887-88	OHIO	1887
GEORGIA	1887	OREGON	1887-88
IDAHO	1888	PRINCE EDWARD'S	
ILLINOIS	1888	ISLAND	1888
INDIANA	1888	QUEBEC	1888
INDIAN TERRITORY	1888	SCOTLAND	1888
IOWA	1888	SOUTH CAROLINA	1887
KANSAS	1888	TENNESSEE	1888
KENTUCKY	1887-88	TEXAS	1887
LOUISIANA	1887-88	UTAH	1888
MAINE	1888	VERMONT	1887-88
MANITOBA	1888	VIRGINIA	1887
MARYLAND	1887-88	WASHINGTON	1888
MASSACHUSETTS	1887-88	WEST VIRGINIA	1887
MICHIGAN	1888	WISCONSIN	1888
MINNESOTA	1888	WYOMING	1887

Through the mercy of God, dear Brethren, Chairmen, and Members of Committees on Foreign Correspondence of the aforementioned Grand Lodges, we again salute you.

We have good reason to rejoice at the present condition of

Freemasonry. That the Craft, dispersed over so vast a territory, embracing Masonic Jurisdictions from the Atlantic to the Pacific Oceans, with such various social and industrial phases, evincing marked diversity of characteristics of the people, is free from those disturbing elements that exist in the profane world, tending to disrupt its institutions, should be regarded by true Masons as living evidence of the sublime teachings of their ancient and honorable Fraternity.

Let us be humble, and be glad. Let us hold fast to our faith, and cultivate and enrich our gratitude. It is not in man to direct his ways. Our path down the ages till now has been guided by Divine Wisdom. We have passed through the Red Sea of cumulated and continued ignorance, disporting itself in either hostility or aversion, and we are forced to confess that the cloud by day and the pillar of fire by night have insured our safety amid the perilous surroundings of our long journey.

The substance of this line of thought is the concentrated essence of a truth. It is discovered by the "Great Light" as it shines on our Altars.

Our mysteries are made comprehensible by the rays that illumine their forms, for in these forms lie the eternal spirit indwelling in wisdom and knowledge. In that spirit Freemasonry has its life.

It keeps in vital activity what long ago would else by mere human power have been entombed with the nations and peoples and languages that have ceased to be. The centuries are sepulchres in which repose the ashes of creations of the

presumption, pride, pretension, pomp, pretexts, and perverted problems among the generations of men.

In looking back over the history of Freemasonry can we fail to recognize the force of these suggestions? Do they not press themselves on our serious reflections? Is it not true that Freemasonry is to-day vigorous and earnest? In all this history can there be found a page on which is recorded mention of a more united, harmonious, active, faithful Fraternity?

The material structures of "the builders" were not more magnificent examples of the skill of the craftsmen than the great moral achievements which now mark the results of Masonic teachings.

Obedience, unity, purity, and honesty in purpose, wise self-control, prudent avoidance of the influences which render profane society liable to just criticism, fidelity to promised duty, are characteristic of the Freemasons. A high standard; a lofty position; and noble aspirations, modestly assumed and unostentatiously practised.

With whatever motive the world accuses Freemasonry of error, or attributes evil to its ceremonies and principles, no one has the temerity to charge it with dishonesty, or its teachings with the subversion of the public good.

From the sunrise to the sunset the Fraternity follows out its mission. It imparts to tradition the sanctity of truth. It points to its history as the defence against the assaults of prejudice, ignorance, and the jealousy of destroyed ambition. Solemn, majestic, unmoved like the pyramids, it neither invites hostilities nor fears assaults.

A careful perusal of the Proceedings of the Grand Lodges we have received shows but a few subjects that suggest especial notice.

There seems to be a difference of opinion as to the allegiance an applicant owes to the Lodge to which he first applies for initiation into Masonry. The relation between the profane and the Craft is established by the initial act of him who seeks its rights and privileges. That first advance is the voluntary act of the individual. He selects the Lodge in the Masonic Jurisdiction of which he has his residence. At least it is the duty of the adviser of the applicant to know the facts, and, so far as proper, inform him as to proceedings to be taken on his behalf. Once the petition is presented, then the Lodge obtains jurisdiction over the petitioner. If, afterwards, it happens that he is not recommended, his petition is of record in the Lodge. Until the Lodge surrenders the jurisdiction, or it is abrogated by Masonic law, that petitioner is bound by the presentation and acceptance of his petition. If by the Constitution of a Grand Lodge an applicant so situated can go elsewhere and ask of another Lodge what the first Lodge denied him, the refusing Lodge must be informed, and, if so, it should claim that it has the applicant on its records. The whole Masonic after-life of this person is governed by his unsevered tie to the Lodge from which he first sought to obtain Masonic rights. There are circumstances which affect this condition. Removal from the Grand Lodge jurisdiction, change of residence within it, will demand, if another application is made to a Lodge, that the Lodge so

last applied to be made aware of the antecedent acts as to the first application. Yet it will be observed that the initial tie is still binding. Binding in this: his petition, and the Lodge's action thereon, is recorded on the Lodge records, and so remains. When and how was it severed?

We think the "*Past Master's Degree*" may no longer be regarded as requiring further notice. It is an excrescence at best, that either disfigures or deforms the true ritualistic ceremonial of the subordinate Lodges. As it is not permitted to write fully the reasons, which would involve matters that are not to be cried out from the house-top, we conclude all further reference to this subject. As a parting word we feel it proper to remark that a dismembered or deformed body cannot be admitted into Freemasonry, and the body of a ceremony cut in half is within the exclusion.

On the subject of the *public installation* of officers of Lodges, we have fully explained our views. All criticism of them that we have read rests on that special pleading called in profane jurisprudence "confession and avoidance." It is approved, when approved, because it is,—and why it is? is answered that it is a sort of rule. We have yet met with no argument in favor of the innovation which pretends to defend it, as within the strict letter of either Masonic law or Landmark.

RITES called MASONIC are just now, for some reason, exciting attention.

For the gentlemen who are associated in these bodies we of course entertain great respect. Why not? No one would

be justified in criticising the action of men who follow the convictions of their judgment as to their chosen associates. There are numerous "societies," whose members represent the best moral and mental qualities, and are of high personal character. What we have here to consider is the attempt to give to some *Rite* the character of a Masonic Society. As we understand Freemasonry, there is and can be but one source from which true Masonic title can be acquired.

The supreme, sovereign, absolute control of true Freemasonry is vested exclusively in a Grand Lodge of Ancient Free and Accepted Masons. The Blue Lodge, a subordinate of a Grand Lodge, has the right, power, and authority to make Masons. It is governed by the traditional, acknowledged, and undenied Landmarks, usages, and customs of Freemasonry. It confers only the symbolic degrees, which are the foundation of Masonry. There is no other Masonic authority to confer these degrees. Wherever else, or by whomsoever these degrees are conferred, is a clandestine and wholly reprobated and denied authority.

A Grand Lodge of Ancient Free and Accepted Masons is therefore the supreme and only true Masonic organization within its territorial jurisdiction.

It is the duty of a Grand Master, and of the Grand Lodge he represents, to obey, preserve, maintain, and abide by the Landmarks of symbolic Masonry.

If therefore a body called by any name which professes to be Masonic, and cannot prove that it originated in, and was established by, the authority of a Grand Lodge, or from a

subordinate Lodge of such Grand Lodge of Ancient Free and Accepted Masons, it cannot be recognized as a Masonic body.

As a corollary from this proposition, it follows that if such a body directly or indirectly pretends that from whatever source it derives whatever power it assumes, it may confer the symbolic degrees of true Freemasonry, such body is clandestine.

If, for instance, such a clandestine body holds on its rolls members of a true Grand Lodge, which has cut off all Masonic intercourse with the authority creating such clandestine body, can it be possible that such members of a Grand Lodge of Ancient Free and Accepted Masons will be permitted to remain members of the subordinate Lodges of this Grand Lodge?

And again, if the clandestine body invades with hostilities and defiance the jurisdiction of a Grand Lodge of Ancient Free and Accepted Masons, are the members on the rolls of the invading and defiant and clandestine body to be permitted to remain members of Lodges subordinate to the invaded Grand Lodge?

It would not be wise to leave affirmed penalties to special cases; the principle should be asserted, and its application made positive whenever invoked.

If perchance a member of a Blue Lodge subordinate to a Grand Lodge of Ancient Free and Accepted Masons unites with such a Rite, he cannot serve two masters, and must be expelled from his Masonic Lodge. His allegiance cannot be

divided; it is not possible for him to be a member of a Lodge of Masons and at the same time a member of a clandestine organization. *What is not permitted is prohibited.* It certainly never could be successfully maintained that the claim to be Masonic is proof of such character. If the claim to be a Masonic Rite is followed by exercising the control of the three symbolic degrees, and if the exercise of the Rite is only temporarily suspended, the Rite asserting the claim is clandestine.

If Masons unite with a Rite as has been described, they by so uniting with it do not establish its legitimate Masonic status.

We make these observations without reference to any of the *Rites* now existing. It is, in our individual opinion, the safest ground on which true Freemasonry can securely rest. For nearly half a century we have devoted our best energies to try and comprehend the principles on which Freemasonry is erected. The structure, as it is seen of all men to-day, is built of enduring, indestructible truths. We have not yet been able to believe that a truth is composed of irreconcilable contradictions. Therefore we maintain that the Lodges of the symbolic degrees of Ancient Free and Accepted Masons are the only lawful recognized absolute possessors of the name, power, and authority of Masonic bodies.

We observe that some of our distinguished Brethren, Chairmen of Committees on Foreign Correspondence, have recognized "*The Grand Lodge of New South Wales.*"

This recognition is predicated of the report that the Lodges under the jurisdiction of the Grand Lodges of the three Con-

stitutions of England, Ireland, and Scotland have united and formed this Grand Lodge, and that England has recognized it. It appears that the Most Worshipful Grand Master of the Grand Lodge of New South Wales is Governor-General of the Colony, and his election was agreeable to the Grand Lodge of England.

The official, or rather *quasi* official, papers, dated June, 1888, from the meeting of Masons held to make arrangements for the institution of this Grand Lodge, which we have received, do not bear out the conclusions above given. There may be later official notice sent to other Grand Lodges which Pennsylvania has not received.

Until Pennsylvania is officially informed that the Grand Lodges of England, Ireland, and Scotland have withdrawn their jurisdiction over New South Wales, and closed their several District Grand Lodges, we cannot, under the doctrine of Grand Lodge sovereignty so long insisted on by Pennsylvania, recognize this Grand Lodge.

We are anxious to do so. We would be happy to agree with our Brethren who have felt justified on the evidence they cite to recognize this Grand Lodge; but our opinions as to the conditions on which Masonic recognition must rest, forbid it at this time.

It may be that England has given her consent to the formation of the Grand Lodge of New South Wales, and withdrawn her jurisdiction, but that does not insure the same action by Ireland and Scotland. They may, or may not, follow the example of England, but until they take like action

their authority in New South Wales exists ; Lodges under their Constitutions still have life and being. They must continue, therefore, to yield allegiance to the respective District Grand Lodges of these Constitutions. Till they accept the authority of the Grand Lodge of New South Wales, that Grand Lodge does not hold supreme Masonic authority in its claimed jurisdiction.

While we well know that Masons take no example from the policies of the governments of nations or people, yet they are not without the range of consideration. In a former report, in noticing the relations between the Grand Lodges of England and Quebec we felt justified in remarking that the Grand Lodge of England might be impressed with the result of England's policy towards her North American Colonies. She lost them by attempting to govern them.

In the Colony of South Australia, as elsewhere, the theory of self-government is assuming a practical phase.

“Confederation” is a project that may change the relations of colonial dependence. Allegiance to the crown of England is compatible with “home government.”

So if the Grand Lodges of England, Ireland, and Scotland will insist that Freemasonry in the Colonies shall bear allegiance to the established system of Free and Accepted Masonry, they may well be content to allow the Craft in these territories to establish their own independent Grand Lodges. When this is settled, the unity and harmony of the Fraternity will be assured.

If statesmanship embraces a close consideration of the cor-

relations between causes and effects, and the philosophic and practical analysis of their origin and growth, then it may be that the Masonic authorities might accept what is possible in the application of this method, and apply it within their spheres of government.

Though we seriously object to seeking examples in the proceedings of profane institutions, yet a principle may even there assert its teachings to thoughtful Masons.

Reading with care the reports of "Committees on Appeals" of some Grand Lodges, we observe that matters are tried in subordinate Lodges on charges made against their members with which Freemasonry can, by no possibility, have either concern or control. The only test which Masonic Lodges can apply to such charges is, Do they involve a violation of Masonic law or the Masonic duty of those charged? Masonic law can have cognizance only of Masonic offences.

If a Brother commits acts of omission or commission which are infractions of public law, he is only accountable to the public tribunals which are established to administer that jurisprudence. Masonic Lodges cannot be tortured into profane courts. There is no Masonic jurisdiction acquired over a Freemason because he has committed an act which the profane law makes amenable to its authority. If it were so, then there would be no end to Masonic trials for acts in relation to which Freemasonry is a stranger.

Drunkenness, assault and battery, false pretences, adultery, family feuds, abuse of credit, borrowing money and not repaying it, sharp dealings that are akin to what is called

cheating,—all this class of acts in the social, personal intercourse of business men, actuated by the passions that are uncontrolled, and which are demonstrated in the activities of daily life, are prevented or punished by profane law. Masonry has nothing whatever to do with them.

If, however, a Mason so outrages the best interests of society as to bring disgrace, discredit, and the criticism of the good and wise on Masonry, then the Lodge may try him on a charge of conduct unbecoming a Mason, and, if guilty, may punish him. Only so.

We have received printed papers from associations in Europe and other parts, claiming to be Masonic, and representing themselves to be “Grand Orients,” and other such designations. We respectfully acknowledge the reception of these publications. On the long-ago-asserted principle of the Grand Lodge of Pennsylvania, not to recognize any body as belonging to the Fraternity of Freemasons, or asking to be so recognized, without proof that they are entitled to such recognition, we are unable to do more than, in the spirit of true courtesy, thus to report the reception of these communications.

Thus, dear Brethren, we have believed it to be within our duty in this wise to speak to you. If you knew the earnest devotion we feel, and which we seek to give to the great interests of our beloved Fraternity, you would pardon us if you deem our views irrelevant or unnecessarily expressed. Dear Brethren, we have listened only to the promptings of strong desire to preserve the traditions of the Craft from the

corrosive influences of neglect. To ignore them will as effectively destroy their vitality as to subject them to the slow poison of covert infidelity. It is so easy to doubt. The ignorant, the indifferent, the scoffer rest in security in a doubt. To oppose by a doubt, is the only position of those who have no other weapon for attack. A doubt is a sort of "rifle-pit" where the unseen enemy may do mischief beyond the range of the resistless energy of the arrows of triumphant exposition of truth.

Will you permit us, dear Brethren, in concluding this salutation, to open our hearts and assure you of the personal and fraternal love, affection, and respect which goes out to you, infused with that spirit which we trust takes Masonic life up to the throne of Jehovah?

ALABAMA—1887.

PROCEEDINGS of the Annual Communication of the Most Worshipful Grand Lodge of Alabama, held at the city of Montgomery, December 5, 1887.

Most Worshipful Grand Master JOHN GIDEON HARRIS in the chair ; Right Worshipful DANIEL SAYRE, Grand Secretary.

Grand Master HARRIS made a very excellent address, plain, practical, and interesting. To show that he is imbued with sound Masonic views on the jurisprudence of Freemasonry, we quote the following decisions made by him :

“The following questions have been submitted for answer :

“*First.* Must a Mason serve as a Warden before he is eligible to the office of Worshipful Master ?

“*Held,* That he must.

“*Second.* Is an applicant for the mysteries of Freemasonry disqualified who cannot write his name ?

“*Held,* If he is qualified in every other particular this should not be a bar to his initiation.

“*Third.* Does the Grand Lodge of Alabama recognize what is commonly called side degrees ?

“*Held,* The only degrees known to the Grand Lodge of Alabama are Entered Apprentice, Fellow Craft, and Master Mason.

“*Fourth.* A Brother having been indefinitely suspended, wishes to reinstate, must he make an apology to the aggrieved party, or will an apology to the Lodge be sufficient ?

“*Held,* That the subordinate Lodge must be its own judge, but see to it that the law of restoration under the Constitution and edicts of the Grand Lodge be strictly complied with.

“*Fifth.* Can the Grand Master authorize a subordinate Lodge to bury a dimitted Mason ?

“*Held,* He cannot.

“*Sixth.* Can a Junior Deacon be refused a dimit because he is an officer in the Lodge ?

“*Held,* He is entitled to a dimit if no other objection exists.

“Seventh. White Star Lodge, in Tennessee, requests that Calera Lodge, No. 445, confer the Entered Apprentice degree on a candidate elected by said White Star Lodge.

“Held, That the request could not be complied with.”

Right Worshipful Brother PALMER J. PILLANS, Chairman of the Committee on Foreign Correspondence, made a report on the so-called Grand Lodge of Ontario. He declines to recognize it. The ground of his argument is that Canada has prior claim to the jurisdiction. He does not agree unqualifiedly to the doctrine of undivided jurisdiction. His report, however, leans to the affirmance of that principle. We cannot see else how the Grand Lodges are to be what they should be, the supreme sovereign power within their territorial limits.

Past Grand Master PALMER J. PILLANS, Chairman of the Committee on Foreign Correspondence, made his annual report. It is a carefully-prepared paper. It shows a most thoughtful consideration of many questions of interest to the Craft. As a review of the Proceedings of Grand Lodges it is conservative, yet he never fails, with courage and courtesy, to give his opinion. We quote his introduction :

“One of the reviewers enumerated as the questions of moment to the Fraternity now agitating it, ‘the doctrine of Grand Lodge sovereignty ; the powers and prerogatives of the Grand Master ; perpetual jurisdiction over rejected material, and strict physical qualification of candidates.’ The first is conceded generally and there are but few regions of its disturbance, and these, if too great heat be not introduced, will doubtless be Masonically and amicably adjusted. The second is, so far as this Grand Jurisdiction is concerned, fully, and we hope finally, settled. The doctrine enunciated by this Grand Lodge on this subject meets with the hearty approval of most of those writers who have expressed opinions on the subject. It is simply noticed by some who doubtless had not given the subject much consideration, and is denounced as absurd by only a few. We doubt not that, when these last shall have given the subject the same careful consider-

ation as the Alabama Committee did, they will be found, however unwilling thereto, giving our views hearty approval."

The Grand Lodge, from its Proceedings, appears to be in a healthful and harmonious condition.

Most Worshipful MYLES JEFFERSON GREENE, M.D., was elected Grand Master; Right Worshipful DANIEL SAYRE was re-elected Grand Secretary.

ARIZONA—1887.

PROCEEDINGS of the Sixth Annual Communication of the Grand Lodge of Arizona, held in the Masonic Hall, at the city of Tombstone, November 8, 1887.

Most Worshipful MARTIN WILLIAM KALIS, Grand Master; Right Worshipful GEORGE JAMES ROSKRUGE, Grand Secretary.

Grand Master KALIS delivered his annual address. We have read it with great pleasure. The following extract is worthy of thoughtful consideration :

"Complaints have been made to me of violations of the principles and rules of Freemasonry, which I consider my duty to mention. It is charged that we receive and retain members addicted to profanity; who publicly blaspheme the name of that Supreme Being in whom we are taught 'to put our trust,' whose name we are bound in the most solemn manner to reverence, and whose name is more realistic in Masonry than in any other form of religion. Profanity in a Mason is criminal; it is less excusable than any other vicious habit, and the Brother addicted to such practice should be reproved and reminded of that august command, 'Thou shalt not take the name of the Lord thy God in vain.'

"Another evil complained of, and one which should be especially guarded against, is intemperance. Drunkenness, I am free to say, is not prevalent among the Masons of Arizona; but still we have it in our midst. While Masonry does not prohibit

the temperate use of stimulants, it does prohibit intemperance and excess. No matter what our individual views or opinions on this subject may be, drunkenness is in direct violation of our principles and tenets, and I hold that no drunkard should ever be admitted into our Order, or retained when good counsel, fraternal influence, and friendly admonition fail to effect a reform.

“The Masonic code of morals emanates from Divine source. It has been handed to us from ages unchanged and unimpaired, and it should be faithfully observed. True Masonry knows no difference between the rich and the poor. It interferes with no form of religion. The humblest citizen is on a level with the most influential of the nation as long as he holds that respect and allegiance due to the laws and discipline of our Order.

“In view of these facts, my Brethren, it becomes our duty as Masons, while viewing the shortcomings of our Brothers with the spirit of charity, to endeavor to correct and suppress those evils that may tend to bring our institution into disrepute.”

Our esteemed Brother WILLIAM J. KELLEY has been commissioned by Grand Master KALIS as Grand Representative from Arizona near our own Grand Lodge.

Worshipful Brother JAMES ALBERT ZABRISKIE, Grand Orator's address was read, he being absent.

We feel that an extract from this address will show the plane of morals on which our Brother is bold enough to place himself. We honor him for what he has written to the Craft in his jurisdiction. It will be beneficial in its influence everywhere:

“One true Mason, fully imbued with the zeal of the original spirit, and inspired by an unfaltering devotion to its precepts, will surpass in the result of his labors and the power of his example a thousand wavering, weak-kneed, unenthusiastic, selfish, and time-serving novices, who are not seeking light, but influence; who presented themselves for acceptance inspired not by a love of their fellow-men and a desire to advance the cause of Masonry, but from selfish and avaricious motives; who are looking for benefits, rather than the opportunity to bestow them; who are governed and controlled solely by the desire to

advance their own selfish interests, and are ready to prostitute the most sacred principles for the accomplishment of this ignoble purpose. It is not surprising that occasional instances of demoralization should occur in Lodges where such material has succeeded in effecting an entrance to the sacred precincts where Masonic virtue sits supreme. Such contaminating influences have done much to stain the bright escutcheon of Masonic purity, and cast a stigma of disgrace upon the Order, in the eyes of the profane.

“Such men never become Masons. Having no moral qualification to build upon, they remain in ‘*statu quo*’ and poison the moral atmosphere which surrounds them. They blight the blossoming fruit of honest endeavor by the tainted and perjured breath of moral pollution. Purge your councils, oh, Masons! of such material. Do not permit these moral lepers to sit enthroned in the majesty of justice. Elevate your moral tone, and crush out that hypocritical cant by which moral cowards grow fat and prosper upon the credulity of their Brethren. The increase of members and consequent financial health, to the exclusion of Masonic principle, is a sacrifice too great to be borne, and will inevitably result in moral bankruptcy. To avert such a calamity and to prepare for the approaching storm, Masonry should tile its Lodges with ceaseless vigilance and a guard of honor. Return, in part, to the ancient spirit, when character and moral courage were the tests of merit.”

The report of the Committee on Foreign Correspondence is from the pen of Right Worshipful Brother MORRIS GOLDWATER, its Chairman.

Brother GOLDWATER gives us a bright, chirpy, readable, and skilfully-prepared report. It is full enough to cover all important subjects, and short enough to make us wish it was longer.

When Arizona reaches mature age it will better comprehend the importance of its action in the example it will show to the Craft in that great and growing part of our country.

Most Worshipful FRANCIS A. SHAW was elected Grand Master; Right Worshipful GEORGE J. ROSKRUGE was re-elected Grand Secretary.

ARKANSAS—1887.

PROCEEDINGS of an Emergent Communication of the Most Worshipful Grand Lodge of Arkansas was held in the Masonic Hall, at the city of Little Rock, August 10, 1887.

Most Worshipful W. H. GEE, Grand Master ; Right Worshipful FAY HEMPSTEAD, Grand Secretary, *as* Deputy Grand Master.

The Grand Lodge was convened to lay the corner-stone of the court-house of Pulaski County. The ceremonies were unostentatious and appropriate.

Like ceremonies were held at the laying of the corner-stone of the Methodist Episcopal Church at Fort Smith, October 13 ; and at Pine Bluff, November 9, 1887.

PROCEEDINGS of the Forty-eighth Regular Annual Communication of the Most Worshipful Grand Lodge of Arkansas, held in the Masonic Hall, at the city of Little Rock, November 22, 1887.

Most Worshipful W. H. GEE, Grand Master ; Right Worshipful FAY HEMPSTEAD, Grand Secretary.

Grand Master GEE delivered his annual address. It is a plain, practical paper, which treats of matters pertaining to the domestic concerns of his Grand Lodge. His decisions are chiefly based on the construction of the Constitution of the Grand Lodge. It appears, from the reports of the District Deputy Grand Masters, that prosperity abides with the Craft ; but, at the same time, we venture to remark that a strict observance of the Landmarks of Freemasonry might be urged. It is, we know, not easy to impress on the Craft the absolute necessity of adhering to the foundation principles of Freemasonry when the temptation of pressing excited suggestions absorb the attention of Lodges.

We venture to make these remarks from the following extract from the Proceedings :

“Brother JOHN SHOTT, Worshipful Master of Pike Lodge, No. 91, by leave of the Grand Lodge, presented the following

question, which was referred to the Committee on Masonic Law and Usage for consideration and report, to wit :

“Material living in the jurisdiction of Pike Lodge, No. 91, was received and given the Second Degree. It was then ascertained that the candidate had previously applied to Star of the West Lodge, No. 210, a neighboring Lodge, and been rejected. On learning this Pike Lodge refused to proceed further with him until it was ascertained by them whether Pike Lodge or Star of the West should act thereon.

“*Question.* To which Lodge does the finishing belong?”

A *rejected* applicant has no standing anywhere, till the Lodge rejecting has absolved him from the curse of rejection.

And again :

“A Brother, having a dimit, petitioned a Lodge for membership and was elected, but at the time of his election he had never sat in the Lodge.

“Did the Lodge do right?”

“After his election he claimed admission to the Lodge without being examined, on the ground of his being a member. The Lodge admitted him.”

We cannot understand by what evidence the fact of his being a Mason is shown. This is removing the Landmarks out of the way.

And lastly :

“On the appeal of Brother W. J. L. from the judgment of DuVal Lodge, No. 249, expelling him.

“The transcript shows that he was charged with gross unmasonic conduct. Specification: Seducing and living in open adultery with a Master Mason’s daughter, for which offence he was first tried and indefinitely suspended in March, 1885, and continuing in this offence, under promise of marriage, with which he failed to comply. He was again charged and tried, and righteously expelled; he, in his testimony, unblushingly confessing the truth of the charges. In his application for

appeal he shows no grounds for it, and expresses no penitence for his offence. Your Committee feel that the only error committed by the Lodge was in not expelling him at the first trial, and recommend that the judgment of expulsion be affirmed and that the appeal be dismissed."

Indefinite suspension was no punishment for the offence. The Lodge must surely have forgotten the Landmark, or expulsion would have been swift and sure.

The ceremonies at the unveiling of the monument to Past Grand Master ELBERT H. ENGLISH were highly interesting. What a tribute to the memory, character, and worth of one who labored for the true understanding of Freemasonry, and when he ceased from his labors took his tools and his rewards and his wages, to lay them on the Altar before the "Great White Throne!"

Right Worshipful F. W. TUCKER, Chairman of the Committee on Foreign Correspondence, made the following report to the Grand Lodge.

We give it in full as a pattern. How delightful it would be if all reports from these Committees could be thus "made out"!

"The Committee on Foreign Correspondence, by Brother F. W. TUCKER, of said Committee, presented the following report, which was adopted, to wit:

"LITTLE ROCK, ARK., November 23, 1887.

"*To the M. W. Grand Lodge:*

"BRETHREN,—Your Committee on Foreign Correspondence beg leave, fraternally, to report that they have examined the papers and documents referred to them, and find that most of the same are of a merely formal character.

"Such of the aforesaid papers as contain information sufficiently important to be brought to the attention of the Brethren of this jurisdiction will be noticed by our Chairman in his next review of the Proceedings of the various Grand Lodges.

"None of the matters and things referred to in the papers

which have been referred to us seem to require any recommendation from us, *as a Committee*, nor to call for any official action on the part of our Grand Lodge.

“All of which is respectfully and fraternally submitted.

“GEORGE E. DODGE,

“LOGAN H. ROOTS,

“F. W. TUCKER.”

This report sufficed, it would seem, for no other appears in the Grand Lodge Proceedings from Right Worshipful Brother TUCKER or his Committee.

Most Worshipful W. H. GEE was re-elected Grand Master; Right Worshipful FAY HEMPSTEAD was re-elected Grand Secretary.

BRITISH COLUMBIA—1887-88.

PROCEEDINGS of the Sixteenth Annual Communication of the Most Worshipful Grand Lodge of British Columbia, held in the Masonic Hall, at the city of Nanaimo, June 18, 1887.

Most Worshipful WILLIAM DALBY, Grand Master; Very Worshipful EDWARD C. NEWFELDER, Grand Secretary.

Grand Master DALBY's address was devoted to subjects of interest only to his jurisdiction. It seems the Grand Lodge is making a new, or amending its Constitution. We hope that it will be satisfactory. No duty can be imposed on a Grand Lodge of our Craft more important and more difficult of satisfactory results in its operation than the statutory law enacted for the government of the Craft. It ought to be carefully considered that nothing enters into it that may be left open to various constructions. Short, plain, free from obscurity, open to only one construction, then the Craft has “line upon line” to guide it.

We observe in these Proceedings no matter of general interest to the Craft out of the jurisdiction of the Grand Lodge of

British Columbia; no report from the Committee on Correspondence.

Most Worshipful ALEXANDER R. MILNE was elected Grand Master; Very Worshipful EDWARD C. NEWFELDER was elected Grand Secretary.

PROCEEDINGS of three Special Sessions of the Grand Lodge of British Columbia—one in August, 1887, one in May, 1888, and one in June, 1888—are reported.

The first was to lay the corner-stone of a Masonic Temple of Union Lodge, No. 9, at New Westminster; Most Worshipful A. R. MILNE, Grand Master.

The second was to unveil the monument to Brother SAMUEL HUDSON.

The third was to dedicate the Masonic Temple of Union Lodge, No. 9, at New Westminster.

PROCEEDINGS of the Seventeenth Annual Communication of the Grand Lodge of British Columbia, held in the Masonic Hall, at the city of New Westminster, June, 1888. Most Worshipful A. R. MILNE, Grand Master; Right Worshipful H. BROWN, *Acting* Grand Secretary.

As to dual membership in Lodges we have objection,—for many reasons. If a Brother faithfully, earnestly, and zealously performs his duty to the Craft in one Lodge of which he is a member, it is not likely he will have the time to render like service in another. This is enough at present.

We do not find in the Proceedings of the Grand Lodge any special subjects that require notice; no report from a Committee on Foreign Correspondence.

Most Worshipful ALEXANDER R. MILNE was re-elected Grand Master; Right Worshipful HENRY BROWN was re-elected Grand Secretary.

CALIFORNIA—1887.

PROCEEDINGS of the Thirty-eighth Annual Communication of the Most Worshipful Grand Lodge of California, held in the Masonic Temple, at the city of San Francisco, October 11, 1887.

Most Worshipful EDMUND CLEMENT ATKINSON, Grand Master; Very Worshipful ALEXANDER GURDON ABELL, Grand Secretary.

Grand Master ATKINSON delivered a most admirable address. We were impressed, while reading it, with the beauty of the style, the high plane on which he discussed questions of deep import to the Craft, and the sound, conservative views he enunciated.

We cannot refrain from giving an extract from the opening paragraph. It is a source of proper pride to know that there are "workmen" in the Craft who are masters of the tools which belong to the school of the mind.

. . . "As we meet to exchange fraternal greetings and renew the associations that have ripened with the years, we are forcibly reminded of the unsparing ravages of time. In the furrowed brow and silvered hair we read the warning of the inevitable. Decay's effacing fingers are leaving their traces everywhere. CHANGE is indelibly inscribed on everything in nature. We hear it in the whispering wind, in ocean's roar; we behold it in the opening petals of the flower that blooms at our feet; we read it in the broad expanse above us, where God has written in azure with letters of diamonds. The music of the spheres, as they wheel majestically into the grand march of the ages, is set to the words PASSING AWAY." . . .

And again :

"Though philosophers may widely differ as to that which lies at the goal of our earthly pilgrimage, yet they all meet at one converging point, and agree that life is a mission. But how circumscribed is the horizon of human ken! Of that which

was in the Before we know nothing; of that which lies in the Beyond we have what Hope and Faith can give us, and nothing more. We greet with a smile the new-born babe in the cradle; we bid a sad farewell to the aged at the portals of the tomb. Outside these boundaries, to mortal vision, all is shrouded in impenetrable mystery. Some unknown poet has written,—

‘What is life? ’Tis a beautiful shell
 Thrown up by eternity’s flow,
 On time’s bank of quicksands to dwell,
 And a moment its loveliness show.
 Gone back to its element grand
 Is the billow that washed it ashore:
 See! another now washes the strand
 And the beautiful shell is no more.’

“How beautiful, how true! We are but wanderers on a shell-lined shore, waiting for the turn of the tide. But while our feet shall tread the shining pebbles of the beach and our ears drink in the music of the ripples that are ever breaking along the shore of the years, let us not forget that life for us hath duties and earth a field of labor. Let us feel that blindness to the future is kindly given; for we know that stars when set shall rise again, and that flowers when faded bloom in other forms as beautiful; and Hope, our steadfast friend, is ever whispering in unmistakable accents that beyond the flitting shadows of earth, beyond the mistakes and discords of time, there is an unfading substance whose attributes are Life, Truth, and Love, and whose presence is Harmony, Peace, and Rest.

“The fading past is ours in memory only,—let us turn from its grave without a sigh. The living sap of to-day is outgrowing the dead rind of yesterday. The present hath its claims upon us and its opportunities are calling us to action.”

While this is pictorial writing, it is chaste.

The Grand Master’s report of his visitation to the Lodges in his jurisdiction is, to us, interesting, especially that of the visit to Hawaiian Lodge, No. 21. That Grand Masters “this way”

may learn the duties of the Grand Masters on the "Pacific slope," we quote :

"On the twenty-fourth day of May, in company with about twenty members of the Grand Lodge, and many other Brethren of the Jurisdiction, I sailed for Honolulu, Hawaiian Islands, for the purpose of paying an official visit to our Hawaiian Lodge, No. 21. A very pleasant voyage of seven days on the steamer 'Australia' brought us to the port of destination. We were very cordially welcomed and most hospitably entertained by our Brethren of Honolulu. A magnificent banquet was given at the Royal Hawaiian Hotel in honor of our visit, and we were there reminded of what our Ritual teaches, that monarchs have not thought it derogatory to their dignity to join in our assemblies. Brother DAVID KALAKAUA, the reigning sovereign, was present on the occasion, and in a brief address very cordially and gracefully welcomed us to his kingdom. It is but just and proper to add that our royal Brother was unceasing in his efforts to make our visit one of great enjoyment. One of the most interesting features of this regal entertainment was a feast given in the native Hawaiian style. It was an occasion that will long be remembered by all who have participated therein."

The decisions reported by the Grand Master are judicious, and we are happy to see how closely he adheres to the usages and customs of the Craft. The safety and security, the permanence and character, of Freemasonry depend on faithful obedience to laws, that by tradition we learn are the embodiment of the wisdom of the aforetime.

There is one report from the Committee on Grievances that we ask leave to notice,—the report in the case of the appeal from the action of California Lodge, No. 1. We very much doubt if the Commission reversing the action of Lodge No. 1 can be sustained. The right of a member of a Lodge to object to the *advancement* of a candidate on charges he makes exists, but the Lodge must try the Brother on the charges. If they are not sustained, then the right to object falls. Only so.

We fully endorse the report on the appeal from the action of Janesville Lodge, No. 232. In that case suspension was wholly inadequate to the offence, and the Committee were correct in substituting the punishment of expulsion.

We regret to find so many cases brought before the Committee on Appeals. It is not any business of ours to interfere in the affairs of a Grand Lodge. Yet it is unfortunate that the exercise of the power of disciplining members of Lodges on charges made should require the intervention of Grand Lodges. This practice weakens the authority of Lodges. Appeals should not be taken, as a rule, unless the principles of Masonic jurisprudence demand a reverse of Lodge action. If Lodges fail to recognize the grave responsibilities placed on them to preserve the Craft from violation of Masonic law, then the remedy is the better to instruct the Lodges in these responsibilities.

We have been fully impressed, by reading the Proceedings of the Most Worshipful Grand Lodge of California, with the care and courage needed to maintain the principles and the Landmarks of Freemasonry. It is so easy to obliterate the lines which mark them. When there are active reasons to avoid even the effects of their positive commands, it may happen that unreflective Brethren will be led away from the enforcement of inexorable law.

Most Worshipful WILLIAM HENRY HALL, Chairman of the Committee on Foreign Correspondence, made the report of that Committee. It is a most able and interesting review. Our esteemed Brother is fully impressed with the duty enjoined on him, and he has most admirably performed it.

Most Worshipful HIRAM N. RUCKER, M.D., was elected Grand Master; Very Worshipful ALEXANDER G. ABELL was re-elected Grand Secretary.

CANADA—1887-88.

PROCEEDINGS of an Especial Communication of the Most Worshipful Grand Lodge of Canada, held at the village of Carleton Place, Lanark County, October, 1887.

Right Worshipful Brother D. TAYLOR *as* Grand Master ;
Right Worshipful Brother W. REA *as* Grand Secretary.

The Communication assembled to lay the corner-stone of a new Masonic Hall at Carleton Place.

PROCEEDINGS of an Especial Communication of Grand Lodge, held at the city of Ottawa, May, 1888.

Right Worshipful Brother R. T. WALKEM, Q.C., *as* Grand Master ; Right Worshipful Brother W. REA *as* Grand Secretary.

The Communication was held to consecrate a new Masonic Hall at Ottawa.

PROCEEDINGS of an Especial Communication of Grand Lodge, held at the village of Comber, Essex County, June, 1888.

Right Worshipful Brother E. ALLWORTH, M.D., Past District Deputy Grand Master, *as* Grand Master ; Right Worshipful I. C. ANDERSON *as* Grand Secretary.

The Communication was held to lay the corner-stone of Mount Olivet Methodist Church.

PROCEEDINGS of an Especial Communication of Grand Lodge, held at the village of Delta, Leeds County.

Right Worshipful Brother R. T. WALKEM, Deputy Grand Master, *as* Grand Master ; Worshipful Brother I. P. LAMB *as* Grand Secretary.

The Communication was held to lay the corner-stone of a new Methodist Church.

PROCEEDINGS of an Especial Communication of Grand Lodge, held at Escott, Leeds County.

Deputy Grand Master WALKEM *as* Grand Master ; Worshipful Brother H. GRIFFIN *as* Grand Secretary.

The Communication was held to lay the corner-stone of a Methodist Church.

PROCEEDINGS of the Thirty-third Annual Communication of the Most Worshipful Grand Lodge of Canada, in the Province of Ontario, held in the Grand Opera House, at the city of Toronto, July, 1888.

Most Worshipful Brother HENRY ROBERTSON, LL.B., Grand Master; Right Worshipful Brother I. I. MASON, Grand Secretary.

The Worshipful Masters of the Toronto Lodges presented an address of welcome to the Grand Lodge, which the Grand Master acknowledged.

Grand Master ROBERTSON, in his address, stated that two Past Grand Masters—JAMES SEYMOUR and the Hon. THOMAS WHITE—had died, full of years and with the respect and esteem of the Craft.

Among the decisions of the Grand Master we find that he admits the right of a visiting Brother to inspect the charter, to know if the Lodge is a legal body, at a proper time, and adds that the Lodge ought not to be put to inconvenience while at work, and the Master is justified in refusing to permit the warrant to be taken out of the Lodge.

Very contradictory. To see if the Lodge is a “legal body.” Is any Lodge a legal body? We always thought a Lodge was either a lawful body or clandestine; if not so, will seeing the *warrant* prove it *legal*?

We are glad to know that in Canada a man “who has lost an arm is not eligible to be admitted into our Fraternity,” or a man who has lost his *left* hand, so the Grand Master decides. But how about the lost *right* hand?

The Grand Master calls attention to two subjects which he regards as important. The first is the permissive use of two different kinds of “Work.” Two Lodges use what he calls the “Irish Work.” He says it appears to be like what was called the “Old Work” in New York and Ohio. He thinks the Grand Lodge should stop this difference. We think so too, and promptly and effectively.

The second subject is the publication "of Masonic matters in the public press," which he regards as unmasonic. He makes exceptions, it is true, but they do not affect the force of his objections. We cordially agree with these wise views of Grand Master ROBERTSON.

We of course have no right to criticise, but we do not like the form in which the Proceedings of this Grand Lodge is prepared for publication. There is no report from a Committee on Foreign Correspondence.

Most Worshipful Brother R. T. WALKER, Q.C., is reported on page 259 of the printed pamphlet as Grand Master, and Right Worshipful I. I. MASON, Grand Secretary.

COLORADO—1887-88.

PROCEEDINGS of the Twenty-seventh Annual Communication of the Most Worshipful Grand Lodge of Colorado, held in the Masonic Hall, at Denver, September, 1887.

Most Worshipful ALBERT H. BRANCH, Grand Master; Right Worshipful ED. C. PARMELEE, Grand Secretary.

The Most Worshipful Grand Master states in his address that official duties prevented the devotion of his time to the oversight of the Grand Lodge, but that the Right Worshipful Deputy Grand Master had faithfully performed the duties of the Grand Master in his absence. The address of Grand Master BRANCH is, therefore, but a brief report. He devolved on several Brethren, by Dispensation, the performance of special acts, and also enabled Lodges to work notwithstanding their inability to carry out the requirements of their By-Laws.

He reports some of his own decisions. We are called on to notice but one, as that, in our opinion, is a direct violation of a Landmark of the Craft. He decided that "a person having lost the little finger of the right hand is eligible for the degrees." This is contrary to Masonic law. Who is to be the final, ulti-

mate judge of the imperfections which forbid entrance into our Craft? If a *person* (presumably a *man*) is maimed, what constitutes the sufficient maiming to forbid a Lodge from giving him the rights and privileges of Freemasonry? If a little finger, why not two fingers, half of the hand, or the entire arm, or both legs? The line is well drawn in "a perfect youth," physically, morally, and mentally as perfect as the normal character of each exhibits. This, and nothing less. Freemasonry does not deal with the exceptions to its laws. It ordains the law, or, rather, the wisdom and traditions of the Fathers assert the law. Obedience is based on an entire obedience. He who breaks a part of the law breaks the whole law.

Right Worshipful GEO. K. KIMBALL, Acting Grand Master, reports his decisions. They are wise and judicious. We find that he issued his proxy for convening the Grand Lodge in Emergent Communications to lay several corner-stones for various public buildings, and one for the corner-stone of a Masonic Temple, to be erected at Alamosa.

We find among these decisions the following :

"Granted Dispensation to Denver Lodge, No. 5, to examine ballot, and, if elected, to confer the third degree on a Brother Fellow Craft, out of time."

This is beyond our comprehension. Examine ballot? What for? Why? The Lodge is the only Masonic authority to decide on a ballot, and that only at the time it was taken. The report of the ballot, if not traversed in the Lodge at the time it was reported to the Lodge by the Worshipful Master, is final and conclusive on the Craft. But we suppose there is some provision in the Constitution of the Grand Lodge of Colorado which justifies the proceeding. Else it is not in accordance with Masonic law as we understand it.

The Grand Master made special mention in his address as to the admission of "visiting Brethren into Lodges as visitors, and the proper action of Lodges in cases where any of their members are convicted of crime under the profane laws."

We are especially pleased with reports made by the Committee on Appeals; they are short, sharp, and decisive.

Right Worshipful GEORGE WYMAN, Chairman of the Committee on Foreign Correspondence, made a concise and highly-creditable report. It is excellent.

Most Worshipful GEORGE K. KIMBALL was elected Grand Master; Right Worshipful EDWARD C. PARMELEE was re-elected Grand Secretary.

PROCEEDINGS of the Twenty-eighth Annual Communication of the Grand Lodge of Colorado, held in the Masonic Hall, at Denver, September, 1888.

Most Worshipful GEORGE K. KIMBALL, Grand Master; Right Worshipful EDWARD C. PARMELEE, Grand Secretary.

We most cordially commend the address of Grand Master KIMBALL. He is well trained in Masonic law, has excellent, good, sound sense, and his statement of his official action is concise.

We ask leave to quote as follows:

“PAST MASTER’S DEGREE.

“I have replied to several inquiries relative to the necessity of a newly-elected Master requiring this degree before presiding over his Lodge. My opinion is that this degree, if degree it can be so called, has no place in the Blue Lodge or Ancient Craft Masonry, and trust we will hear of it no more.”

He thus speaks of

“CERNEAU MASONS.

“My attention was called by the Most Worshipful Grand Master of Pennsylvania to the constituting of bodies commonly known as Cerneau Masons within his jurisdiction, wherein he claims for his Grand Lodge absolute jurisdiction, and forbids the use of Masonic Halls for such bodies to meet in; and that it is not consistent with the duty of members of Lodges subordinate to that Grand Lodge to seek or retain membership in that organ-

ization. I have not been able to give this matter the study it demands, but, so far as I have, I can endorse it to the fullest extent, and leave it for the Committee to investigate."

The Grand Master has issued a large number of Dispensations, and refused them in cases which he deemed best.

His decisions are in accordance with Masonic law. We fully unite in his rulings in cases of general Masonic interest.

A resolution defining or describing what are Masonic bodies was offered in Grand Lodge and referred to a Committee of five Past Grand Masters. They requested the adoption of the resolution as offered, and it was adopted.

There are so many *bodies* recognized as Masonic by this resolution that we feel so overwhelmed in confusion at the list as to ask time for reflection before further reference to this subject.

The resolution sets out with these words: "*That this Grand Lodge recognizes no degrees in Masonry except those conferred by——*" and then comes the list of the *Masonic bodies*.

We do not understand how a BODY that is *not a Grand Lodge* of Free and Accepted Masons, or its Subordinate Lodges owing it allegiance, can confer a Masonic degree! We assert, in our opinion, that a Masonic degree can only be conferred by this authority. Over the symbolic degrees the Grand Lodges of Free and Accepted Ancient York Masons have absolute, sole, and exclusive jurisdiction. Any BODY styling itself Masonic, the better to impose on the thoughtless and ignorant, which claims to confer the symbolic degrees, is unmasonic, clandestine, and disloyal to ancient Freemasonry.

The list of such *bodies* may cover pages of letter-press, but the number adds no authority to their claim to be Masonic.

We confess surprise at the report of the Committee on Appeals.

In the case of the appeal from Lodge No. 14, there was no ground for the Lodge taking cognizance of the charge.

As to the appeal from Lodge No. 62, the courts of law only had jurisdiction of the charge made against Brother BAILEY.

We sincerely hope that Past Grand Master PEABODY will not

voluntarily leave the reporter's table of his Grand Lodge. It is a labor of love, we know, that has drawn him to the task of Chairman of the Committee on Correspondence of the Grand Lodge of Colorado. But, my dear Brother, the Ark of the Covenant must rest on the shoulders of those who are able to bear the burden.

Past Grand Master PEABODY has given a very careful and excellent report, and he has made it both interesting and instructive.

Most Worshipful WILLIAM D. TODD was elected Grand Master; Right Worshipful EDWARD C. PARMELEE was again elected Grand Secretary.

CONNECTICUT—1887-88.

PROCEEDINGS of an Emergent Communication of the Most Worshipful Grand Lodge of Connecticut, held in the Lodge-room of St. John's Lodge, No. 2, at the city of Middletown, February 25, 1887.

Most Worshipful HENRY H. GREEN, Grand Master; Right Worshipful JOSEPH K. WHEELER, Grand Secretary.

The Grand Lodge met to dedicate the new Masonic Hall at Middletown, and also to celebrate the One Hundred and Twenty-fifth Anniversary of St. John's Lodge, No. 2.

PROCEEDINGS of an Emergent Communication of the Grand Lodge of Connecticut, held at the city of New Britain, March 17, 1887. Most Worshipful Grand Master GREEN presiding and Right Worshipful JOSEPH K. WHEELER, Grand Secretary. The meeting was held to dedicate a Lodge-room.

Right Worshipful Brother I. F. STIDHAM delivered the address. The ceremonies were interesting. We fully agree that the address was both interesting and instructive.

PROCEEDINGS of an Emergent Communication of the Grand Lodge, held in the Lodge-room, at the city of Bridgeport, June 24, 1887.

Same Grand Officers.

The Communication was held to lay the corner-stone of the County Court-House.

Right Worshipful Brother SAMUEL B. SUMNER, County Clerk, delivered the address. The ceremonies on laying the corner-stone were appropriate.

After the ceremonies a fine collation was enjoyed, and Right Worshipful Past Grand Master LUKE A. LOCKWOOD made a most effective address.

PROCEEDINGS of an Emergent Communication of the Grand Lodge, held at Rockville, September, 1887.

Same Grand Officers.

The Communication was held to dedicate a Masonic Hall. The address was delivered by Right Worshipful Brother Rev. GEORGE WARNER, Grand Chaplain.

PROCEEDINGS of an Emergent Communication of the Grand Lodge, held at Plainfield, October 5, 1887, to dedicate a Masonic Hall and celebrate the One Hundredth Anniversary of Frederick Lodge, No. 14.

Same Grand Officers.

The address was delivered by Right Worshipful, the Rev. A. N. LEWIS. Brother LEWIS set out to deliver an historical address. It is certainly a highly-creditable paper. The reverend author merits high praise for his effort. We do not feel called on to do more than notice his statement, that Freemasonry was introduced into North America in the year 1733. He restates the Massachusetts notion, that 1733 was the initial period. Yet here in Philadelphia it is undisputed that a Lodge existed at an earlier date.

We venture to suggest that of the "first Lodge in Boston, or St. John's Lodge, founded July 30, 1733," it cannot be claimed "*that thus was Masonry founded in North America.*" Philadelphia was two years before it. We think that "American Union Lodge" was afterwards located in Ohio. It meets now at Marietta. Brother General LEWIS CASS was at one time

its Master. Our esteemed and able Brother SAMUEL HARPER, of Pittsburgh, Pennsylvania, has written on this general subject a valuable contribution to the history of Freemasonry "in the West."

We by no means wish to be understood as criticising our reverend Brother LEWIS's historical account; on the contrary, we rejoice in saying he has made a most valuable addition to Masonic history, and he has done his work well. We thank him.

PROCEEDINGS of the ceremonial of laying the corner-stone of a Masonic Temple at Waterbury, October 6, 1887.

The Most Worshipful Grand Master appointed Right Worshipful Brother NATHAN DIKEMAN to perform the ceremonies. Rev. Brother R. W. BOLLES delivered the address.

PROCEEDINGS of an Emergent Communication of the Grand Lodge, held at New Haven, October 13, 1887, to dedicate a Masonic Hall.

Most Worshipful Grand Master GREEN presiding; Right Worshipful JAMES McCORMICK *as* Grand Secretary. The Grand Master delivered the address. It was most appropriate.

PROCEEDINGS of an Emergent Communication, held at Norwalk, December 27, 1887, to dedicate a Lodge-room.

Grand Master GREEN presiding; Right Worshipful JAMES McCORMICK *as* Grand Secretary. The Rev. Brother EDWARD ANDERSON delivered the address.

There thus seems to be great activity among the Craftsmen in Connecticut.

PROCEEDINGS of the One Hundredth Annual Communication of the Most Worshipful Grand Lodge of Connecticut, held in the Masonic Hall, at Hartford, January 18, 1888.

Most Worshipful HENRY H. GREEN, Grand Master; Right Worshipful JOSEPH K. WHEELER, Grand Secretary.

We congratulate Grand Master GREEN on his address. It is so straightforward, plain, positive, and eminently a Masonic

utterance, that we venture thus to refer to it. His action as to what is now known as a clandestine body without any Masonic character, formerly called Hiram Lodge, No. 1, is beyond adverse criticism.

We rejoice to know that the notion that it is necessary to obtain an act of incorporation from profane authority for a Lodge of Freemasons is not regarded with favor by the Committee on Jurisprudence, as their report indicates. We hope the day will come when this will be prohibited by all Grand Lodges of our Craft. The expulsion of ———, late of Hiram Lodge, No. 1, was right.

We cannot refrain from offering to our esteemed Brother Right Worshipful JOSEPH K. WHEELER, Chairman of the Committee on Correspondence, our assurance of the pleasure we had while reading his annual report. It is a model of judicious reviewing, clear, compact, chaste in its style, and exhaustive in the general subjects considered.

Most Worshipful JOHN W. MIX was elected Grand Master; Right Worshipful JOSEPH K. WHEELER was re-elected Grand Secretary.

DAKOTA—1888.

PROCEEDINGS of the Fourteenth Annual Communication of the Grand Lodge of Dakota, held in the Opera House, at Deadwood, June 12, 1888.

Most Worshipful HENRY M. WHEELER, Grand Master; Right Worshipful CHARLES T. MCCOY, Grand Secretary.

Grand Master WHEELER's address refers to no subject of general application to the Craft. It is pointedly of domestic interest. We note, in passing, that the Grand Master ordered a Brother tried and expelled "for cheating, wronging, and defrauding his bondsmen," being a defaulter as county treasurer. He endorses the resolution "debarring saloon-keepers as appli-

cants for the degrees of Masonry," "in view of the now existing law."

He regards Lodges "U. D." as requiring a system of regulation that will make them more self-governing as regular Lodges.

He decides that an applicant for Freemasonry "who has lost a single joint of the index-finger of his right hand is suitable material." His reason is he "cannot believe that absolute physical perfection is deemed essential by this Grand Body." Why, then, reject those who lack absolute moral perfection? We cannot agree with this decision of the Most Worshipful Grand Master. The line between "a perfect youth" and an absolutely perfect youth ought not to be left to the whims, caprices, or personal friendship of Lodges.

From the very admirable report by Most Worshipful Past Grand Master BLATT, Chairman of the Committee on Masonic Jurisprudence, we make the following extracts:

"1st. What is legitimate Masonry?"

"We have carefully examined Masonic history, authorities, and precedents upon the subject, and can give but one answer, to wit:

"Legitimate Masonry consists of three degrees, E. A., F. C., and M. M. They constitute all the degrees which this Grand Lodge knows, controls, and practises. All the ancient Masonry of which we have any authentic history was included in these degrees, when the only bodies in existence claiming to be Masonic were Lodges and Grand Lodges. We are aware that *there are* societies formed exclusively of Masons, but by what right they call themselves Masonic bodies is not clearly apparent, as the Grand Lodge does not charter them, regulate their ritual, or prescribe their legislation. Their only right to call themselves Masonic bodies arises from the sole fact that they are composed entirely of Masons. We have naught to say against them, and individually hold membership in most of them, yet we do not consider it the province of this Grand Lodge to sanction as legitimate any bodies or degrees said to be Masonic of which a vast majority of its members are ignorant, especially bodies and

degrees not founded upon the ancient law to which it owes its own existence.

“The first Grand Lodge, the parent of Masonry on this continent, was formed in 1717. She knew, recognized, and practised the three degrees only up to 1813, when, for the purpose of union with a schismatic Grand Lodge, she tolerated the ‘Order of the Holy Royal Arch.’ At that time and prior thereto many so-called rites and degrees had been established, and upon the continent of Europe Masonry was in a confused and anomalous condition in consequence. English-speaking Masons, and the Grand Lodges in the United States particularly, have generally kept aloof from any departure from the original plan.

“In conclusion, your Committee assert without hesitation that, as Ancient Free and Accepted Masons, we know of no Masonry that this Grand Lodge consistently can or should sanction as legitimate except the degrees of E. A., F. C., and M. M.”

The question in dispute between the Most Worshipful Grand Lodges of Dakota and Montana was referred for full information.

Our esteemed Brother Right Worshipful F. J. THOMPSON, Chairman of the Committee on Foreign Correspondence, presented his very excellent review of Grand Lodge Proceedings. He is quick to discover, apt at generalization, somewhat analytical, and his style is pleasant.

This is his last report, he says, as Chairman of this Committee of his Grand Lodge. We regret it. We wish him every happiness in his future career. If he will permit us to make a remark, he is not a humorist.

Most Worshipful JOHN Q. A. BRADEN was elected Grand Master ; Right Worshipful CHARLES T. MCCOY was re-elected Grand Secretary.

DELAWARE—1887.

PROCEEDINGS of the Eighty-first Annual Communication of the Most Worshipful Grand Lodge of Delaware, held in the Masonic Hall, at Wilmington, October, 1887.

Most Worshipful GEORGE W. MARSHALL, Grand Master ;
Right Worshipful WILLIAM S. HAYES, Grand Secretary.

Grand Master MARSHALL's address proves him to be an earnest, faithful workman, and it merits the commendation of the Craft. He has performed the duties of his station with a desire to conserve the true interests of the Grand Lodge.

He refers to his presence at the Centennial Anniversary of the granting of the present charter of Montgomery Lodge, No. 19, from the Grand Lodge of Pennsylvania. It was a pleasant opportunity for a Masonic reunion, which was enjoyed by all present.

His decisions on Masonic law are markedly correct. We cordially approve of his determination not to take material from other jurisdictions without their knowledge. An initiate must be advanced unless charges are made against him and tried by the Lodge. We rejoice in his answer to question six : the ballot was void *ab initio*. His action in the case of the Senior Warden elect of Armstrong Lodge is sound and incontrovertible, much as it is to be regretted ; yet Masonic law is no respecter of persons and has no emotional phases.

We are utterly at a loss to understand what "*a Past Master's degree*" is in Delaware or anywhere else. How a Master elect, before he is installed, can take a "*degree*" which is called a *Past Master's degree*, is one of those Masonic mysteries that is past finding out. We hoped, after forty odd years of investigating the true mysteries of Freemasonry, we ought to be able to comprehend one that has a traditional character. But a *Past Master's degree* is an impossibility even in the realm of the most speculative phases of our Craft.

Right Worshipful T. N. WILLIAMS, Chairman of the Committee on Correspondence, made a modest, concise report. We

believe it is the most condensed paper of its kind we have read, and "if brevity is the soul of wit," our dear Brother WILLIAMS is now of record as the wit of our reportorial corps. It is something, in these times of mediocrity, to be remarkable, and our Brother has won this distinction.

Most Worshipful GEORGE W. MARSHALL was re-elected Grand Master; Right Worshipful WILLIAM S. HAYES was re-elected Grand Secretary.

DISTRICT OF COLUMBIA—1887.

PROCEEDINGS of a Special Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of the District of Columbia, held in the Masonic Temple, Washington, March, 1887.

Most Worshipful JOSÉ M. YZNAGA, Grand Master; Right Worshipful WILLIAM R. SINGLETON, Grand Secretary.

The Grand Lodge met to exemplify the degrees.

PROCEEDINGS of the Semi-Annual Communication of the Grand Lodge, held May 11, 1887.

Same Grand Officers.

There does not appear to have been any subjects occupying the attention of the Grand Lodge at this Semi-Annual Communication that require notice.

PROCEEDINGS of the Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of the District of Columbia, held in the Masonic Temple, at Washington, November, 1887.

Most Worshipful JOSÉ M. YZNAGA, Grand Master; Right Worshipful WILLIAM R. SINGLETON, Grand Secretary.

The Grand Master rejoices, as his address shows, in the harmony, vigor, and prospects of increased usefulness manifested in his jurisdiction. It is over seventy-six years since the Grand Jurisdiction was established. Doubtless the advance in the pur-

pose and labor of the Craft has been worthy of admiration. We agree this is so, for our own personal knowledge justifies the assertion that the Grand Lodge of the District of Columbia has, by its labor, and the spirit which animated it is worthy of praise. The distinguished Brethren who, as Grand Masters, and our venerable and esteemed Brother, the Grand Secretary, have given their devotion to the principles of Freemasonry, and impressed the Craft with respect for their services, and added to the importance and influence of this Grand Lodge.

The location of the Grand Lodge of the District of Columbia, and the special conditions of many persons who come to Washington City, either as public officers or proposing to reside there, make application for induction into the Craft there somewhat exceptional. We find this to be so from the correspondence the Grand Master gives between himself and the Worshipful Masters of Columbia Lodge, No. 3, and Lebanon Lodge, No. 7. We incline to the opinion that the decision of the Grand Master in both cases will be approved by the Craft.

We think that Joppa Lodge, Brooklyn, should be directed by Grand Master LAWRENCE, of New York, to strike the name of the person from its roll. Unless some stringent rule is enacted by the Grand Lodge of the District of Columbia, all sorts of material, worthless and worse, may come into the Craft there, to the detriment of the true standard of Masonic worthiness.

In the Grand Master's address he refers to the proceedings authorized by him on the invitation from the Most Worshipful Grand Lodge of Maryland to the Grand Lodge of the District of Columbia to be present at the Centennial Celebration of Maryland's institution of its Grand Lodge. We wish sincerely that the address of Past Grand Master CARTER may yet be published. It is of historic value.

We cannot agree that the recognition of the so-called Grand Lodges in Mexico, as reported by the Committee on Jurisprudence, is wise at this time. What evidence exists of their true Masonic character? Are they based on, do they rest on, and are they obedient to the Landmarks of our Craft?

Our esteemed Brother SINGLETON presented his report on

Correspondence. We do so enjoy reading anything he writes on Freemasonry. His review of the Proceedings of Grand Lodges is more than interesting. We love him so dearly for his earnest, sincere, unswerving devotion to his duty, that it is not possible to say a word of criticism on his report. Dear, good Brother, we cannot, however, agree to some of your "notions." Do you for a moment think that *seven pages* constitute "*mention*" of Pennsylvania from you? Seven words from some reviewers would be more than enough ; but from you *seven pages*! Oh, no.

Most Worshipful JESSE W. LEE, Jr., was elected Grand Master; Right Worshipful WILLIAM R. SINGLETON was re-elected Grand Secretary.

ENGLAND—1887-88.

PROCEEDINGS of a Quarterly Communication of the "United Grand Lodge of Ancient Free and Accepted Masons of England," held in Freemasons' Hall, London, September 7, 1887.

Right Worshipful THOMAS WILLIAM TEW, Provincial Grand Master for West Yorkshire, *as* Grand Master; Very Worshipful Colonel SHADWELL H. CLERKE, Grand Secretary.

This Communication was chiefly engaged in considering proper notice of the celebration of the Jubilee of the Queen's half-century reign. Thanks were given to those officials of the Grand Lodge who were prominent in conducting these ceremonies.

The question of the proper "collars" for Past Masters of private Lodges was considered and determined.

The mode of conducting the count on votes of the Grand Lodge was determined to be left to the judgment of the "Grand Director of Ceremonies."

There were no matters of interest to the Craft considered at this Communication.

PROCEEDINGS of a Quarterly Communication, held December 7, 1887.

Right Worshipful WILLIAM WITHER BRAMSTONE BEACH, M.P., Provincial Grand Master for Hampshire and the Isle of Wight, Grand Master; Very Worshipful Colonel SHADWELL H. CLERKE, Grand Secretary.

At this Communication two appeals were heard. One from the Worshipful Master of St. George Lodge, No. 446, at Montreal, on the ground that Colonel HUTTON, District Deputy Grand Master of Montreal, was not lawfully appointed, and refused to obey his authority. The Grand Lodge dismissed this appeal. The other was from Brother FREDERICK LEE, M.P., of the Unity Lodge, No. 1169, of Sydney, New South Wales. The ground of the appeal was that Unity Lodge suspended the Brother by a vote of the Lodge, and Worshipful Master Brother JOHN FREDERICK HILL refused to admit Brother LEE to a meeting of the Lodge, because the minutes of the Lodge showed it had suspended him.

The question arose on the power of this Lodge to *pass a sentence of suspension* on a member. It was contended that it had no power of general suspension as a penalty, but it might for one meeting. This question arose on the construction of the Constitution. The Grand Lodge sustained the appeal.

This appears to us as very odd.

PROCEEDINGS of a Quarterly Communication of the Grand Lodge, held the seventh day of March, 1888.

Right Worshipful the Right Honorable the EARL OF LATHORN, Deputy Grand Master, in the chair; Very Worshipful Colonel SHADWELL H. CLERKE, Grand Secretary.

His Royal Highness the PRINCE OF WALES was re-elected Grand Master.

That our Brethren may know something of the Proceedings of the Grand Lodge of England, we copy the following from the minutes of this Communication:

“V. W. Brother FREDERICK ADOLPHUS PHILBRICK, Q.C., Grand Registrar:—Most Worshipful Grand Master in the Chair, the first appeal is

“ ‘ By Brother WILLIAM HENRY MESSENGER, P. M. of the Canterbury Lodge, No. 1048, Christchurch, New Zealand, against his expulsion from the Craft by the District Grand Lodge of Canterbury, New Zealand.’ ”

“ The charge on which this Brother was expelled was that of unmasonic conduct. The offences charged against him were two : the first was having deserted his wife and children, and the second was having committed adultery. But except the fact that the Brother is a Mason, there is no matter that I can see upon the papers which relates either to the person with whom the alleged adultery is supposed to have been committed or which in any other way at all concerns the Craft. Now, it is of the utmost consequence that, in dealing with matters which are before us and which our tribunals investigate and decide upon, we should limit ourselves to Masonic matters, for if we travel out of our province we not only have no means of enforcing our own decrees, but we assume to ourselves a jurisdiction which we do not possess. It is no part of my duty to enter into the details of this case, which may have been or may not have been properly established in evidence. The evidence sent home certainly, at the present moment, is far from being complete ; but it cannot be too carefully borne in mind that Masonry is an institution which exists for Masonic purposes, and that we are not general *censores morum* ; and that, unless a Masonic offence has been committed, we have not to take cognizance of matters which lie outside the province of Masonry. For this reason I venture to submit to the Grand Lodge what I think myself, namely, that as this is entirely a matter outside of Masonry, it is not one on which, as a Masonic body, we ought to enter into or express our opinion upon ; and, under these circumstances, I think that the District Grand Lodge was entirely wrong in dealing with it, and that the appeal of the Brother ought to be allowed, he having been dealt with without any real jurisdiction, because the offences alleged against him were not offences over which the body had the power to pronounce any sentence. I therefore beg to move that the appeal be allowed.

“V. W. Brother THOMAS FENN, President of the Board of General Purposes:—Most Worshipful Grand Master in the Chair, I have read through all the papers in this appeal of Brother MESSENGER; the circumstances which have been most ably laid before Grand Lodge by the Grand Registrar are perfectly correct, and I have great pleasure in seconding the motion.

“On the motion being put, it was carried.

“V. W. Brother PHILBRICK, the Grand Registrar:—Most Worshipful Grand Master in the Chair and Brethren, the next is a clock case. It is an appeal

“‘By Brother JOHN C. COBBE, P.M. of Lodge “Goodwill,” No. 465, Bellary, Madras, against a decision of the Deputy District Grand Master, in charge, of Madras, declining to interfere in a matter at issue between Brother COBBE and Lodge No. 465, relative to a proposed presentation from it to him.’

“This is a peculiar little case, and will not take us above a minute or two. Brother COBBE had rendered certain services which the Lodge desired to recognize, and they voted him a clock. There was not one to be had close by, therefore one was ordered from England, with what I presume would be called, if it were a tombstone, a suitable inscription upon it. This took some little time to procure, and before the clock with the inscription arrived something had occurred. I will not say it was the fault of Brother COBBE or the fault of any one else, but some complaint went to the District Grand Master, the result being that a Brother of the Lodge proposed that the former resolution, giving the clock to Brother COBBE, be rescinded. The resolution was rescinded; then the clock arrived, and the inscription was unscrewed. The Brother said he ought to have the clock, and he took the matter to the District Board of General Purposes, but they thought they could not interfere in a private matter of the Lodge, and the Deputy District Grand Master in charge also declined to do so. That really is the whole case. I think it will best accord with my duty to advise that the ruling of the District Grand Master be supported and the appeal be dis-

missed. The intended gift was not given. It is purely a matter for the Lodge itself, and we cannot interfere.

“ Brother THOMAS FENN:—Most Worshipful Grand Master in the Chair, this appeal case occupies no less than eighty-five pages of closely-written documents, the greater part of which are press copies. Those of you who know what press copies are know very well how many of those sheets must be obliterated in the process of pressing them. I dare say you will wonder how so many words should be used respecting so small a matter; at all events, you can well understand the labor it must have been to your Grand Registrar, who has had to wade through the whole of the statement, which might have been contained in a few words at the outside. I have read these numerous sheets myself, and a more insignificant matter I think has never been brought before Grand Lodge. It is perfectly childish; it is something like a baby having had a toy promised him, and because he was a naughty child his mother would not let him have it. At all events, I think it is too ridiculous for us to entertain, or for the time of Grand Lodge to be taken up with the consideration of such a matter. I second the proposition of the Grand Registrar.

“ The motion, on being put, was carried unanimously and the appeal dismissed.

“ V. W. Brother PHILBRICK, the Grand Registrar:—Most Worshipful Grand Master in the Chair and Brethren, the next appeal and the last, I am happy to say, is

“ ‘ By Brother HENRY ALFRED MICHAEL, of the Emulation Lodge, No. 2071, Sydney, N.S.W., against a ruling of the District Grand Master of New South Wales declaring that Brother JOSEPH JAMES ALLEN, J.W., had been duly elected Worshipful Master of the said Lodge.’

“ The question involved is a matter of vital consequence to the Craft. It is this: Is a Junior Warden eligible to be elected as

the Master of a Lodge? I will state the facts to show how the appeal arises, because it will be instructive to the whole Craft. A question is raised by a Brother against the election of another Brother who had served the office of Junior Warden. This Brother, who was installed, had been duly elected by the requisite majority, but at the time he was proposed and elected to serve as Master—to be installed at the next regular Lodge meeting, provided the minutes were confirmed—he had only served eleven months as Junior Warden; that is to say, the election took place at the October meeting and the installation was at the November meeting of the Lodge. The real and effective election, it cannot be too widely understood, is when the minutes of the selection of the Worshipful Master are confirmed. When these minutes were confirmed this Brother had served, according to Rule 130 of the Book of Constitutions, for a year the office of Warden of a regular Lodge. Another objection was taken, that even on the night of installation, the 18th November, 1887, Brother ALLEN would not have served for a full year, or three hundred and sixty-five days, and would, therefore, not have been eligible for the Chair. In reply to this I must explain that by the expression ‘one year,’ as given in Article 130 of the Book of Constitutions, the law clearly means from the regular day of installation in a certain month, as laid down in the Lodge By-Laws, to the corresponding day in the following year, although that period may comprise more or fewer than three hundred and sixty-five days. I can assure the Brethren that the words, on which the Brother who appeals relies, ‘having served for a year the office of Warden,’ were carefully considered when the Constitutions were revised, and have always been taken in the sense I have stated. I should be very sorry indeed to think that by any construction or technical adhesion to words Grand Lodge should be forced to come to such an unfortunate conclusion as that advanced by the appellant. I venture to think what we have always understood to be the law is really the law of the Craft, that the Junior Warden who has served a Masonic year, as I have just explained, reckoning up to the day he is put in the Chair inclusive, is qualified to be Master of the

Lodge. I therefore move that this appeal be dismissed, and that the Master be confirmed in his office.

“V. W. Brother THOMAS FENN:—Most Worshipful Grand Master in the Chair, I very cordially support the proposition of the Grand Registrar. There can be no doubt that from time immemorial, I may say, this has been understood to be the meaning of the law. The words are virtually the same since 1841, and I have never yet heard it disputed that a Junior Warden had a perfect right to be elected Worshipful Master. The Masonic year has invariably been held to date from the last day of installation. There never was any question about it. I therefore second the proposition of the Grand Registrar.

“The motion, on being put, was thereupon carried and the appeal dismissed.”

These proceedings will be read, we think, with interest. It may not be amiss to know how the Grand Lodge of England conducts such business. It concerns the Craft everywhere.

FLORIDA—1887-88.

PROCEEDINGS of the Special Grand Communication of the Most Worshipful Grand Lodge of Florida, assembled in the Court-House, at the town of Bartow, May 12, 1887, for the purpose of laying the corner-stone of Summerlin Institute, under a Dispensation from the Most Worshipful Grand Master.

Most Worshipful DE WITT C. DAWKINS, Past Grand Master, *as* Grand Master; Right Worshipful JAMES W. BOYD *as* Grand Secretary.

The ceremonies were appropriate.

We are happy to find that our esteemed Brother, Past Grand Master DAWKINS, is a finished and fully-trained workman. The appointed orator for the occasion was most unexpectedly

prevented from attending, and, of course, no one but a thorough workman could thus take the tools and perform the work. Past Grand Master DAWKINS delivered the oration, and a most bright, genial address it was. How the "wives, daughters, sisters, mothers, and widows" appreciated it is conjectural.

PROCEEDINGS of the Fifty-ninth Annual Communication of the Grand Lodge, assembled in the Masonic Hall, at the city of Jacksonville, January 17, 1888.

Most Worshipful GEORGE S. HALLMARK, Grand Master; DE WITT C. DAWKINS, Past Grand Master, Grand Secretary.

In Grand Master HALLMARK'S address we see he issued two Dispensations to elect Masters of Lodges. We do not see how this could be, unless under some particular special provision of the Grand Lodge Constitution. If a Worshipful Master refuses to be installed, or dies, or removes from the jurisdiction, the Senior Warden becomes Master. Then the station of the Junior Warden is vacant, and the Dispensation is to elect a Junior Warden. This is our understanding of the rule. How else could it be, if the installation words of the three officers are obligatory?

The short and admirable discussion of mental philosophy with which Grand Master HALLMARK adorns his address is striking. He draws the lines of moral and social development with the skill of a student, and his treatment of Masonic forces is admirable. We must insert the following extract:

"Thus, Brethren, we present you to-day a brief outline of the principles of our ancient Order. It is no creed, no dogma of faith, no ritual of empty forms. It simply accepts God as the Infinite Father and his Divine Word as the revelation of truth and the rule of life. Freemasonry is not religious. Like the hospice of St. Bernard on the Alps, it stands a sort of half-way house between earth and heaven, and offers protection and shelter to the weary travellers struggling up from beneath and perishing in the storm. Ancient, mysterious, and impenetrable in its antiquity, it stands in the silent grandeur of its origin, with its base

upon the plains of earth, like the Pyramids of Egypt, and its summit pointing to the skies. No page of history has ever recorded its progress ; no voice of earthly wisdom has ever broken the seal of solemn silence that has overshadowed the beginning of its years. And thus it shall ever stand, a monument of moral grandeur amid the ages. It has fought no battles, subverted no kingdoms, overthrown no dynasties, taken part in no revolutions, stained no pages of history with the records of crime and blood. But calmly, silently, nobly it has held on, on its way leaving the impress of its footsteps upon every scene, in every land whither it has gone.”

We regret to find that the Grand Lodge of Florida is an incorporated institution, and that, too, from profane authority. Why such action is necessary is, to us, incomprehensible. Freemasonry antedates all present human governments. Why need it ask from them authority to exist ?

The Proceedings of the Grand Lodge are interesting.

Past Grand Master DE WITT C. DAWKINS, Chairman of the Committee on Correspondence, made his annual report.

We have read it with great pleasure. It is all that it ought to be, neither more nor less. It covers the questions which the Proceedings of Grand Lodges suggest to a careful reporter.

We are gratified at the Digest of Masonic Law taken from these Grand Lodge Proceedings, which Right Worshipful Brother DAWKINS adds to his report, under the caption “Jurisprudence.”

Our attention was directed to several of these paragraphs. We proposed to notice them severally. But, no ; we must be satisfied with that which makes the distinction between a *virtual* Past Master’s and an *actual* Past Master’s degree. Brother DAWKINS, when he gets through this fog, will tell us about the distinction and the difference which exist. In our opinion, there is no such thing as a “Past Master’s degree” in symbolic Freemasonry ; but, of course, we are not authority on novelties, subtleties, shows, or shams not in the Landmarks of our beloved and venerated Craft. We are ignorant ; yes, stupid ; yes, all that ; but we at least cannot take for granted as lawful what is without authority. Dear

Brother DAWKINS, please not to be angry at our want of knowledge.

We do earnestly and sincerely agree with Brother DAWKINS, that "every dissenter from the established plan of Freemasonry should be promptly and thoroughly denounced and Masonic friendship and patronage be wholly withheld therefrom."

There can be no compromise between the true and the false.

Our Brother's report on Correspondence is a very excellent paper. We have replied to his question in the opening paragraphs of the report.

Most Worshipful N. R. CARTER was elected Grand Master; Right Worshipful Past Grand Master DE WITT C. DAWKINS was re-elected Grand Secretary.

GEORGIA—1887.

PROCEEDINGS of the One Hundred and First Annual Communication of the Most Worshipful Grand Lodge of Georgia, held in the Masonic Temple, at the city of Macon, October, 1887.

Most Worshipful JOHN S. DAVIDSON, Grand Master; Right Worshipful A. M. WOLIHIN, Grand Secretary.

There is much to interest the reader in the address of Grand Master DAVIDSON.

Speaking of the important duties devolving on true Masons, Grand Master DAVIDSON says, in eloquent words:

. . . "These duties represent the highest trusts confided to the keeping of man. They cover in their range and limits the obligations which, once assumed, bear with never-lessening weight upon the faithful Mason. They stand at the gate-way of his Masonic life, at once his guardian angel and his mentor. If well performed, their fragrance is as sweet as the limpid waters which flowed from the riven rock when struck by the servant of the Omnipotent God. The children of our covenant, refreshed

and satisfied, bend the knee in thankfulness, lift up the voice in praise, and, confessing the Power from whose hand such blessings are secured, they willingly take up the sacred ark and with rejoicings bear it on through the wilderness which may stretch between them and their promised land.

“But if these duties are neglected, or, if performed from motives unworthy, from purposes insincere; if the weariness of the flesh induce reluctant service or produce rebellious thought, the strong arm of its protector, with sure and vigorous reach, halts the faithless servants of its tabernacle, turns from them the blessings of its face, and on the arid sands of disappointed hopes and thwarted purposes they pass from its presence like the waters fail from the sea, and there is no longer memory of them among men and Masons forever.”

Among his decisions we find that he regards “a man with only one eye as physically qualified to be a Mason.” There is much to be said on this subject. The eye is a member of the human body. The Highest Authority calls it a member,—“one of thy members should perish.” If it is a member, and the applicant lacks it, how can he be initiated, having lost a member? Is he “a perfect youth?” This is one view of the subject.

In his sixth decision the Grand Master states that “a man with one leg, under our law, cannot be made a Mason.” Yes, if our law means the fundamental Landmark of Freemasonry.

The Grand Master’s decisions, other than here noticed, as they concern the whole Craft, are based on the principles of Masonic Jurisprudence. The Dispensations reported by Grand Master DAVIDSON show the activity in the Craft in Georgia. We notice that the Grand Master uses the term, or word, “to *organize* a new Lodge.” This is so unfamiliar to us that we beg to say that *to constitute a Lodge* is the phrase which, as we have been taught, is the Masonic expression. There is a marked difference in these terms, to organize and to constitute. There are no synonymes in Freemasonry.

The Grand Master reports laying the corner-stones of several

public buildings and the delivering of Masonic addresses. He states the Craft to be active and devoted to the principles of Freemasonry. All this is encouraging. That Georgia should be earnest and true to the institutions of our Craft is hopeful. Its example is important. There is, therefore, a great responsibility resting on the Masonic authorities of this jurisdiction. Zeal is praiseworthy, but, without knowledge, it is hurtful.

We cordially agree with Grand Master DAVIDSON in his remarks as to the possible injury that might arise to our Brotherhood if a body existed which assumed to control or even direct the affairs of the Sovereign Grand Lodges of the several States. Centralization is the last step to absolutism. The tendency thitherward in the profane world should be a warning.

In 1787 the Grand Lodge of Georgia became the supreme sovereign authority on Freemasonry in Georgia, and the Grand Master suggests an appropriate recognition of this fact.

The whole address is excellent and instructive. We notice in the Proceedings two matters that we feel at liberty to specially refer to, though with great humility.

The report of Right Worshipful J. EMMETT BLACKSHEAR, Chairman of the Committee on Correspondence, was criticised in Grand Lodge because in it he asserted a belief in the "resurrection of the body," which was thought to be out of place, or, if not so, to be inappropriate, as each Freemason had his right to his views on this subject.

We cannot understand the force of this objection if the Master Mason degree is taught under the traditions of Freemasonry.

There was also some hesitancy in Grand Lodge as to the necessity of asserting the inherent authority of Grand Lodge, on appeals from subordinate Lodges, to alter or amend the findings. We always believed, and do yet, that the authority of Grand Lodge is supreme, without any statutory recognition of it, because the final judgment of Grand Lodge over questions that are cognizable by it includes the authority to hear and determine. The fact of finality in Grand Lodge includes the power to assert Masonic law. The *Landmarks* it cannot touch.

The *usages* and *customs* are outside of its power to enlarge or circumscribe.

The Committees of the Grand Lodge were actively engaged in the duties assigned to them, and their reports are interesting.

Right Worshipful Brother I. H. ESTILL delivered a most interesting and highly-valuable historic address on the "Two Grand Lodges of Georgia." We hold this paper to be of high import to the Craft. It should be preserved in a permanent form for reference. We cannot omit to record here the closing sentence of this address, for we have ever maintained its truth: "*Masonry has more to fear from those who are within its portals than from those who are without.*"

The report of the Committee on Foreign Correspondence is signed by Right Worshipful Brother B. H. BIGHAM. That other members contributed to its preparation we assume, because of the introductory paragraphs. As some one of the Committee writes, "We cannot say that we favor this segregate system, 'farming out the report.' We are rather in favor of giving the whole work to one man; making him a permanent committee."

"We have had no communication with other members of the Committee, and therefore have no means of forming an opinion as to how our work compares with theirs."

All this is unfortunate. Reading this report proves the force of these remarks. One mind should be intrusted with the duty of a Committee on Correspondence. Divergent, inconsistent, and superficial views of the jurisprudence of Grand Lodges may arise unless a careful consideration of Masonic law as expressed by Grand Lodges is made the especial duty of a reporter.

We find in the report before us that undue prominence is given to the Proceedings of some Grand Lodges, while those of others are less fully noticed. This is most likely to happen under "the farming-out system."

Most Worshipful JOHN S. DAVIDSON was re-elected Grand Master; Right Worshipful A. M. WOLIHIN was re-elected Grand Secretary.

IDAHO—1888.

PROCEEDINGS of a Special Communication of the Grand Lodge of Idaho, convened in the Hall of Weiser Lodge, at the city of Weiser, June, 1888.

Most Worshipful EDWARD A. STEVENSON, Grand Master ;
Right Worshipful JAMES H. WICKERSHAM, Grand Secretary.

The Communication was held for the purpose of dedicating the Hall of Weiser Lodge.

PROCEEDINGS of the Twenty-first Annual Communication of the Grand Lodge of Idaho, held in the Masonic Hall, at the city of Boisé, September, 1888.

Most Worshipful EDWARD A. STEVENSON, Grand Master ;
Right Worshipful JAMES H. WICKERSHAM, Grand Secretary.

Grand Master STEVENSON delivered his annual address.

He reports the action of Eagle Rock Lodge, which to us appears to be susceptible of easy solution. The Grand Master, we think, could have ended the case by the inherent power vested in him. If both Brothers had been suspended it would have been a salutary lesson.

Why direct charges to be made in the case of Capia Lodge, No. 14?

The petitioner, under an assumed name, deceived the Lodge and injured the Craft, and the prompt course in his case was for the Grand Master to direct the Secretary of the Lodge to strike his name off the roll of members.

The Grand Master thus speaks of the secret ballot :

“SECRET BALLOT.

“My attention has been frequently called (unofficially) to a practice said to sometimes occur in Masonic Lodges, when rejected applicants have been apprised of the result of the ballot and the supposed names of those who voted against them. The secret ballot is the foundation upon which the superstructure of Freemasonry is founded, and *is and must be sacred*.

“No Brother should seek to know how another voted, and if he should happen to know, he has no right to communicate that knowledge (or even suspicion) to any person. It is a Masonic offence for a Mason to make known to any one even his own ballot.

“Every Worshipful Master of a Masonic Lodge should prohibit any discussion as to how members have or may vote, and no inquiry into the ballot should ever be allowed under any circumstances whatever. It is to be hoped that no Mason would ever so far forget his *manhood* and his *Masonic obligations* as to use the *sacred ballot* for *selfish* or *revengeful purposes*. After the ballot has been taken, EXAMINED, and result ANNOUNCED by the Master, it is final and conclusive; nor can it be set aside by the LODGE, MASTER, GRAND MASTER, or the GRAND LODGE.”

It is something to know that there are two Lodges in Hungary that are clandestine. We have never been satisfied that there are any other bodies there which, even under the bald claim of being Masonic, are else than clandestine.

Right Worshipful Brother CHARLES C. STEVENSON, for the Committee on Foreign Correspondence, presents the report of that Committee.

He says that, owing to the removal of Brother GEORGE H. DAVIS, the Chairman, from the jurisdiction, the labor of preparing the report devolved on him.

One would believe, from reading the very admirable review that Brother STEVENSON gives of the Grand Lodge Proceedings he notices, that he was an expert, and, from long familiarity with the work, had become, as he proves himself to be, a Master Workman.

Most Worshipful JOHN HUNTER was elected Grand Master; Right Worshipful JAMES H. WICKERSHAM was re-elected Grand Secretary.

ILLINOIS—1888.

PROCEEDINGS of the Forty-ninth Grand Annual Communication of the Most Worshipful Grand Lodge of Illinois, held in Central Music Hall, at the city of Chicago, October, 1888.

Most Worshipful JOHN C. SMITH, Grand Master; Right Worshipful LOYAL L. MUNN, Grand Secretary.

Most Worshipful Grand Master SMITH delivered his annual address. It is a very interesting paper, very. We hardly like the plan which he adopts, in referring to his action in certain cases, quoting the Proceedings of the preceding year; it makes so much as belongs to the past year, not repeated, part of his address. To fully understand the report of the Grand Master in these cases the Proceedings of two years are required to be in the hand of the reviewer.

But this is only a question of taste, it may be; yet we do not like it.

Grand Master SMITH opens his report with this remark: "Believing in the prerogatives of Grand Masters as I do in the Divine rights of kings, particularly when those prerogatives and rights are governed by constitutional law, I do now, in accordance with that most ancient prerogative, and the laws of this Grand Lodge, present you a report of my official acts and decisions during the year."

"The Divine rights of kings," as we read history, are independent of the organic law and inherent in the crown. A constitutional king has delegated rights. A Divine right is not delegated, but superimposed by Divine power, or under such authority, and held by it. When the right to make a constitution for a people exists, there is the right to create its executive officer, be it king or president.

The Grand Master further says: "Accustomed to command for many years in positions of danger and great responsibility, when physical force or constitutional law could be called to aid in compelling obedience to duty, I was now to enter a new sphere of duty."

The Grand Master reports fourteen cases of unsettled cases left for him to decide. We cannot examine these reports, as in nearly every case they ("Proceedings of 1887") are invoked to fully explain them.

We are impressed with the relations between Illinois and Scotland, and we give the correspondence as of great interest to all the American Grand Lodges.

It is a very serious question which this correspondence has raised. Our Grand Lodges must, of necessity, take the subject into careful consideration. If rejected material in Lodges under the jurisdiction of an American Grand Lodge can go to England, Ireland, or Scotland, and there, on a visit of either business or pleasure, be initiated into Freemasonry, and on their return to their homes, with a demit from the foreign Lodge, assert their application, it will be disastrous to the best interests of the Craft.

Reading the following correspondence, it would seem that the rights of American Grand Lodges are not only ignored, but rejected as unworthy of even respectful consideration. If no other remedy can be adopted, if foreign Grand Lodges are insistent in their disregard of the views of our Grand Lodges, then we are prepared to consider if non-intercourse would not be a final protection against—to call it by no stronger term—an abuse of Masonic authority.

“GRAND LODGE OF SCOTLAND.

(Page 50, Proceedings 1887.)

“JOHN FAIRLEY ALLAN, a resident of Chicago, when on a temporary visit to Scotland, received the degrees of Freemasonry in Lindores Lodge, No. 106, of that obedience.

“In compliance with the request of Grand Lodge, a letter was addressed to Sir ARCHIBALD C. CAMPBELL, Grand Master Mason of Scotland, a copy of which is herewith submitted, together with answers thereto.

“It will be seen from this correspondence that Grand Lodge of Scotland does not recede from its action in the ALLAN case, and, having no fear of Grand Lodge of Illinois, or any other American Grand Lodge, making Masons of persons temporarily

sojourning in this country, there is little reason to hope for any change.

“ I would not have our Grand Lodge do so ; but I am forced to the conclusion that if Grand Lodges upon this continent were to make Masons of tourists from Europe, as they do of those from the United States, we would soon have a change of their laws upon this subject.

“ ‘ FROM THE GRAND EAST OF THE MOST WORSHIPFUL THE GRAND }
 LODGE OF THE STATE OF ILLINOIS, FREE AND ACCEPTED MASONS, }
 65 SIBLEY STREET, CHICAGO, Nov. 28, 1887. ’

“ ‘ COLONEL SIR ARCHIBALD C. CAMPBELL, *Baronet, M.P.,*
of Blythswood, Most Worshipful Grand Master Mason,
Grand Lodge of Scotland :

“ ‘ DEAR SIR AND MOST WORSHIPFUL BROTHER,—I am requested by the Most Worshipful the Grand Lodge of the State of Illinois, Free and Accepted Masons, to lay before you the following cause of grievance, and ask your fraternal consideration of the same.

“ ‘ In April last, Mr. JOHN FAIRLEY ALLAN, a resident of the city of Chicago and naturalized citizen of the United States, visited his old home in Scotland, and while there he was solicited to petition for the degrees in Masonry.

“ ‘ Mr. ALLAN’S petition was presented to Lindores Lodge, No. 106, owing obedience to the Grand Lodge of Scotland, was accepted, and on Dispensation from Grand Lodge of Scotland he was elected to and received the degrees of Entered Apprentice, Fellow Craft, and Master Mason in said Lodge. Attested by Diploma, June 6, A.D. 1887, A.L. 5891. (Signed) D. MURRAY LYON, Grand Secretary.

“ ‘ Recognizing the fact that Grand Lodge of Scotland is supreme within its own territory, and from its age and conservatism one of the most valued Grand Lodges with which Grand Lodge of Illinois is in fraternal relations, we the more deeply regret that there should be cause for our grievance.

“ ‘ In presenting this case I desire to call attention to the fact that the statute law as well as common law of Masonry on this continent makes each Grand Lodge supreme within its own territory, and that no citizen of one country, state, or territory can be made a Mason in another country, state, or territory without the consent of the Lodge within whose jurisdiction the person resides.

“ ‘ You will readily see that without such a law the rejected material of one Grand Lodge might, and frequently would, be

accepted by another, and unworthy persons thus become members of our ancient Fraternity. Is it asking too much of you, my distinguished Brother, and of the Grand Lodge over which you preside, that the same comity exist, and the same common law of Freemasonry be observed between the Grand Lodge of Scotland and the Grand Lodge of Illinois that prevails wherever Freemasonry exists upon this continent?

“ ‘Scottish Freemasonry is known and honored wherever our Brotherhood finds a home. The Lodges under your obedience are numerous and the Brethren are strong in their numbers; Illinois is not less so; seven hundred and seventy-seven Lodges, with a membership of forty-one thousand, attest the strength of its young manhood. Let us be united and concede to each other that which we claim for ourselves, the absolute Masonic jurisdiction over all persons residing within the territorial limits of our Grand Lodge.

“ ‘That you may the better understand this case, and the sentiment and action of Grand Lodge of Illinois upon the subject, I shall direct the Grand Secretary, Right Worshipful Brother LOYAL L. MUNN, to forward you a bound copy of Proceedings of Grand Lodge of Illinois, 1887. Your attention is fraternally called to address of Grand Master, page 50, and report of Committee on Masonic Correspondence, pages 156-7.

“ ‘I deeply regret to learn, from Proceedings of Grand Lodge, of your illness, and that you are compelled to go to the Continent for the winter. Trusting that you may be greatly benefited by the change, and return to your own country with restored health,

“ ‘I am, fraternally yours,
“ ‘J. C. SMITH, *Grand Master.*’

[SEAL.]

“ ‘FREEMASONS’ HALL, }
“ ‘EDINBURGH, Dec. 17, 1887. }

“ ‘GENERAL J. C. SMITH, *Grand Master, Chicago:*

“ ‘MOST WORSHIPFUL SIR AND DEAR BROTHER,—Have the honor to acknowledge receipt of your communication to the Grand Master. On Sir ARCHIBALD’S return from the Continent it will be submitted to him. In his absence I shall meantime lay it before Grand Committee for consideration.

“ ‘The Grand Lodge of Illinois can *not* be said to be in fraternal relations with the Grand Lodge of Scotland, because in 1878 it withdrew its representative.

“ ‘Should at any time fraternal relations be revived, I know of a Brother (having some connections with your State) who

would worthily and with dignity represent you here,—Colonel PATRICK STIRLING, of Kippenross, Master of No. 11, and Provincial Grand Master Deputy of Perthshire West.

“ ‘ Ever faithfully and fraternally,
(Signed) “ ‘ D. MURRAY LYON,
“ ‘ *Grand Secretary.*’

“ ‘ FROM THE GRAND EAST OF THE MOST WORSHIPFUL THE GRAND }
LODGE OF THE STATE OF ILLINOIS, FREE AND ACCEPTED MASONS, }
65 SIBLEY STREET, CHICAGO, January 23, 1888. }

“ ‘ D. MURRAY LYON, *Grand Secretary, Edinburgh, Scotland:*

“ ‘ DEAR SIR AND BROTHER,—Your favor of December 17, 1887, received in due time, and would have been answered at an earlier date but for absence on Masonic duties.

“ ‘ I am pleased to have my attention called to the fact of our having no representative of this Grand Lodge near the Grand Lodge of Scotland, and I will this day commission as such Brother Colonel PATRICK STIRLING, whom you so highly recommend.

“ ‘ That fraternal relations may be fully restored, and I sincerely hope that they may never again be severed, I would recommend to the consideration of Most Worshipful Grand Master Sir ARCHIBALD, a distinguished Brother of this State, Most Worshipful Brother Doctor JOSEPH ROBBINS, of Quincy. I need not tell you of Brother ROBBINS’S Masonic services ; they are well known to you. He is Past Grand Master and present Committee on Correspondence.

“ ‘ I shall be pleased to learn that a trip to the Continent has been beneficial to Most Worshipful Brother Sir ARCHIBALD, and that he has returned to you in good health.

“ ‘ Wishing you all the compliments of the season,

“ ‘ I am, fraternally,
(Signed) “ ‘ J. C. SMITH, *Grand Master.*’

[SEAL.]

“ ‘ FREEMASONS’ HALL, }
“ ‘ EDINBURGH, Feb. 10, 1888. }

“ ‘ GENERAL J. C. SMITH, *Grand Master, Chicago:*

“ ‘ MY DEAR SIR AND BROTHER,—Thank you for the prompt and favorable attention you have given to my recommendation of Brother Colonel STIRLING. Since I addressed you he has been placed upon Grand Committee.

“ ‘ You will notice on page 135 of Proceedings, herewith sent, that Grand Lodge could not see its way to comply with your request,—*i.e.*, admission of American citizens.

““In Brother Dr. ROBBINS I recognize one whom I have long admired, and it will give me infinite pleasure to have his commission drawn and forwarded immediately after the Quarterly Communication in May next.

““With cordial greetings, I am, ever faithfully,

(Signed)

““D. MURRAY LYON,

““*Grand Secretary.*’

““EXTRACT FROM PROCEEDINGS GRAND LODGE SCOTLAND.

““At a meeting of the Grand Committee, held on Thursday, the 29th day of December, 1887.

* * * * *

““STATE OF ILLINOIS.

““Grand Secretary presented a letter from the Grand Master of Masons, Grand Lodge of Illinois, requesting the Grand Lodge of Scotland to make a law that no citizen of that State should be received into the Craft in any Lodge under the Scottish jurisdiction.

““The Committee declined to recommend Grand Lodge to make any such regulation.’

““FROM THE GRAND EAST OF THE MOST WORSHIPFUL THE GRAND LODGE OF THE STATE OF ILLINOIS, FREE AND ACCEPTED MASONS, }
65 SIBLEY STREET, CHICAGO, Feb. 25, 1888. }

““DEAR SIR AND BROTHER,—I am in receipt of your favor of 10th inst., and Proceedings Grand Lodge of Scotland. I regret that you do not give me reasons of Committee for not granting request of Grand Lodge of Illinois, “that no citizen of that State (Illinois) should be received into the Craft in any Lodge under the Scottish jurisdiction.” We have cases of rejected material having been made in your Lodges, and it is annoying to the Brethren when one, presumably not worthy, returns from abroad a Master Mason. I would like reasons of your Committee for denying, what seems to me, a reasonable request.

““Brother Dr. ROBBINS is worthy of the high regard in which you hold him, and will make a valuable representative of Grand Lodge of Scotland.

““I am, fraternally yours,

““J. C. SMITH, *Grand Master.*

““Brother D. MURRAY LYON,

““*Grand Secretary Grand Lodge Scotland.*’

“To this communication I have received no reply.

“ ‘ KIPPENROSS,
“ ‘ DUMBLANE, February 25, 1888. } ”

“ ‘ GENERAL J. C. SMITH, *Most Worshipful Grand Master Grand Lodge of Illinois:*

“ ‘ MOST WORSHIPFUL SIR AND BROTHER,—I have to-day received from Grand Secretary, Brother D. MURRAY LYON, the commission you have been kind enough to send me as your Proxy Provincial Grand Master.

“ ‘ Fully appreciating the confidence shown me, I trust that so long as I may have the honor to be the Representative of the Grand Lodge of Illinois near the Grand Lodge of Scotland I may have the good fortune to discharge the duties in connection with that office to the satisfaction of yourself and the office-bearers of your Grand Lodge.

“ ‘ Trusting that, if in this country, I may have the pleasure of making your acquaintance, I remain,

“ ‘ Yours faithfully and fraternally,

(Signed)

“ ‘ PATRICK STIRLING.’ ”

“ This correspondence has resulted in some good, and that good is in a renewal of Representatives near the Grand East of each Grand Lodge.”

We do not agree with the last remark of the Grand Master, that “ this correspondence has resulted in some good, and that good is in a renewal of Representatives near the Grand East of each Grand Lodge.” What is “ the good,” if a *renewal* of Representatives has no more influence than the original token of harmony, good will, and a desire for a just consideration of the interests of Freemasonry such Representatives are supposed to assert?

Grand Master SMITH’s views on the relations between England and Quebec are sound, and in unison with the consensus of opinion of American Grand Lodges on this subject.

There are several other subjects in the address of Grand Master SMITH we would like to notice, especially some of his decisions; his “ forming a *team*” of the most proficient workers to give instruction, etc.; the recognition of a “ *standard team* ;” his remarks on “ schools of instruction.” We regret the spirit manifested in that part of the Grand Master’s address which relates to these matters.

We find also in this address the following official communication from JESSE W. LEE, Jr., Grand Master of Masons in “the District of Columbia.” We print it in order to condemn the letter and spirit of this paper. In our opinion, most earnestly expressed with due and sincere fraternal respect, it is revolutionary, utterly indefensible, and destructive of what is known as Ancient Free and Accepted Freemasonry. Grand Master SMITH is so carried away by this novelty, this attempt to disrupt the Craft, this violation of every sacred principle of Masonic Jurisprudence, that he endorses it, and gives a list of the *bodies*, without the living spirit of Ancient Masonry, which he adjudges within the pale of the revolutionary purpose :

“GRAND LODGE DISTRICT OF COLUMBIA.

“The following circular letter from Most Worshipful Brother JESSE W. LEE, Jr., Grand Master of Masons, District of Columbia, is worthy of your careful and serious consideration :

“‘OFFICE OF THE GRAND MASTER OF MASONS OF THE DISTRICT OF }
COLUMBIA, WASHINGTON, D.C., May 22, 1888. }

“‘*To Most Worshipful Grand Master of the Grand Lodge of Illinois :*

“‘DEAR SIR AND BROTHER,—Being deeply sensible of the importance of a due cultivation of the social relations which should ever exist between all the Masons of the world, wherever dispersed, and in view of the peculiar local position of the Grand Lodge of the District of Columbia, being, as it is, at the seat of government of this great, prosperous, and ever-increasing people ; its membership enjoying, as it always has, the confidence of the surrounding communities, and, as a Masonic body, having the confidence, esteem, and respect of all the high Masonic powers with which it has had official relations, the Grand Master feels it incumbent on himself, at this present juncture, to continue the policy of this Grand Lodge, ever pursued by it, to extend the right hand of fellowship to all the equal Masonic powers of Craft Masonry throughout the world ; not only to

those who have heretofore been in official correspondence with this Grand Lodge, but also to all others which have been generally recognized by the Masonic powers of the world, and which have been duly organized and constituted in any well-established Masonic Rite; not only those who have been for a considerable length of time, but likewise to all regularly-constituted Grand Bodies of more recent dates, and particularly to those who have found it necessary to separate themselves from bodies practising rites not consonant with the degrees of Ancient Craft Masonry, that they might govern themselves, as Symbolic Grand Lodges, free from any entanglement with other governing powers.

““ Impelled by the above and other important considerations, as to the propriety of a mutual exchange of such friendly “offices,” whereby our own Brethren may be cordially and fraternally received and greeted as Masons, whenever and wherever they may sojourn or “travel in foreign countries;” and also, that all regular Masons, irrespective of “rites,” from whatever country they may hail, shall, in the District of Columbia, among the Masons and in the Lodges of this Grand Jurisdiction, find themselves as much at home as when in their own countries and Lodges, and with their own personal friends; thus demonstrating the real, practical, fraternal principles of that institution which claims to be universal.

““ Under the provision adopted by this Grand Lodge at an early date, authorizing the Most Worshipful Grand Master, in his discretion to enter into official relations with all the Grand Lodges of the world, I therefore invite you to entertain the following propositions :

““ *First.* To enter into fraternal official relations with the Grand Lodge of the District of Columbia, by appointing a Grand Representative of your Grand Lodge near that Grand Lodge.

““ *Second.* To regularly exchange with said Grand Lodge copies of all printed Proceedings which may prove of utility; and to keep up a regular and uninterrupted correspondence.

““ To inaugurate the first proposition I place here below

the names of three Brethren, members of this Grand Lodge, either of whom we shall willingly receive and welcome as the Grand Representative of your Grand Lodge near our Grand Lodge.

“ ‘Fraternal official relations have been long established with your Grand Lodge (Grand Lodge of Illinois); this circular letter is sent for information only.

“ ‘JESSE W. LEE, Jr., *Grand Master.*’

“ ‘To extend the right hand of fellowship to all the equal Masonic powers of Craft Masonry throughout the world’ should be the aim of every Grand Lodge, that ‘our own Brethren may be cordially and fraternally received and greeted as Masons whenever and wherever they may sojourn or travel in foreign countries.’

“ Illinois no less than the District of Columbia has a deep interest in this question of recognition; not from any ‘peculiar local position of Grand Lodge,’ but from its grand central and commanding position. Illinois has become the great central gate-way for an exchange of the commerce of the entire continent, and in its commercial emporium, the matchless and imperial city of Chicago, are to be found representatives of all the nations and peoples of the earth. With resident members of the Fraternity from every quarter of the globe among us, and thousands of our members visiting foreign lands, this question of recognition is pressing hard for consideration, and is entitled to a calm and unprejudiced investigation.

“ That you may know what other Grand Bodies, in addition to those acknowledged by Illinois, are looked upon as governing Craft Masonry throughout the globe, and are recognized as such by the other Grand Lodges of this continent, I submit the following table :

“ ALABAMA.—Brazil, Greece, Mexico, New South Wales, Peru.

“ ARIZONA.—Colon and Cuba, Peru, Vera Cruz.

“ ARKANSAS.—Colon and Cuba, New South Wales, Spain.

“ BRITISH COLUMBIA.—Bayreuth, New South Wales, Peru, Victoria, Australia.

“ CALIFORNIA.—Argentine Republic, Belgium (Supreme Council), Belgium (Grand Orient), Brazil, Colon and Cuba, Egypt (Grande Oriente), Germany, Italy, Mexico, Prussia (Grosse Lodge), Prussia (Grande Oriente), Peru, Portugal, Spain, United States of Venezuela, United States of Colombia.

“ COLORADO.—Colon and Cuba.

“ CONNECTICUT.—Colon and Cuba, Prussia, Saxony.

“ DELAWARE.—New South Wales.

“ DISTRICT OF COLUMBIA.—Cuba, Hidalgo, Italy, Jalisco, Jacques-de-Molay, Lower California, Mordus, Mexico (Federal District of), New South Wales, Oaxaca, Peru, Vincento Guerrero, Victoria, Australia, Vera Cruz.

“ FLORIDA.—Colon and Cuba.

“ GEORGIA.—Colon and Cuba, Egypt (Grande Oriente), Portugal.

“ IDAHO.—Colon and Cuba, Egypt (Grande Oriente), New South Wales.

“ INDIANA.—Italy.

“ INDIAN TERRITORY.—Colon and Cuba, New South Wales.

“ IOWA.—Cuba, Chili, Egypt, Mexico, New South Wales, Peru, Roumania, Victoria, Vera Cruz.

“ KANSAS.—Peru.

“ KENTUCKY.—Colon and Cuba, Egypt (Grande Oriente).

“ LOUISIANA.—Argentina (S. C. 33°), Brazil Unido (Grande Oriente), Colon and Cuba, Mexico (Federal District of), Frankfort-on-the-Main, Prussia (G. R. Y. of Fr.), Saxony, Vera Cruz.”

But this must end our extracts. Our heart is too full of anxiety, too full of doubt, too full of despair as to the future of our beloved Craft and its eternal, unutterable, and priceless principles, to say more now.

We find some consolation in this paragraph of Grand Master SMITH's address in acknowledging his re-election :

“ With all the honors that Masonry and its higher degrees, of all character whatsoever, conferred upon me, I say that Masonry contains no honor equal to the honor of Grand Master of Ancient Craft Masonry, and, Brethren of the higher degrees of whatever character, York or Scottish Rite, never forget that your first and your last, and your constant fealty is to the York Rite of Craft Masonry. Brethren, I again pledge you my earnest, my constant and watchful care over the interest of the Craft of Illinois ; I thank you from the bottom of my heart.”

We took up the report of our distinguished Brother Right Worshipful JOSEPH ROBBINS, Chairman of the Committee on Foreign Correspondence, because we knew in advance of reading it that a treat was in store for us. Now that we have carefully and thoughtfully perused this exceedingly able, wise, and exhaustive paper, we offer to our Brother our thanks for the instruction and pleasure he has afforded us. His prefatory remarks we accept as wise, judicious, and important. As to new “rites,” especially that one which claims all of Freemasonry, and everything else, originating in something called the Grand Orient of France, we are unable to agree with our Brother. Whatever body, by whatever name self-styled, which claims to exercise the authority over the three symbolic degrees of Ancient York Masonry, which, with the Royal Arch, are all of symbolic, true, Ancient Freemasonry, we regard as unmasonic, and not to be recognized as other than a voluntary association of persons dwelling outside of the Landmarks of Freemasonry.

We take from our distinguished colleague’s report the following extract :

“ But by far the most important factors in the year’s events and discussions are those which involve the relations of Masonry with associations of Masons other than Lodges calling themselves ‘Masonic bodies.’ This crops out chiefly in two directions : in new forms of the Massachusetts departure, as in Ohio, where, instead of amending the Constitution of the Grand Lodge, in order to declare a lot of side degrees an integral part of

Masonry, as was done in Massachusetts, the same end is sought to be reached by far-fetched and sophistical interpretations of existing regulations ; and *second*, in the attempt to secure recognition for so-called Grand Lodges in Mexico, Central and South America, and the West Indies, and through that recognition get the assent of the legitimate Grand Lodges of the world to the doctrine that Supreme Councils and Grand Orients can create just and lawfully-constituted Lodges of Symbolic Masonry. We say 'Symbolic Masonry' because it is a term in common use to designate the three degrees conferred in what are commonly called 'Blue Lodges,' the Masonry of the Lodge ; but we do not mean that there is or can be any other Masonry,—whatever we may say from habit or for convenience.

"Some of these so-called Grand Lodges, made up of 'Lodges' without legitimate parentage and composed of alleged Masons whom the Grand Lodge of Illinois has again and again decided cannot visit her Lodges, have secured recognition by some Grand Lodges in the United States, and by some others recognition once accorded has been withdrawn. Similar European bodies were formerly in correspondence with many of our Grand Lodges, but that was before their true nature and composition were understood. The thorough examination which their claims to be salled Masonic bodies have undergone in recent years has placed within reach of all Grand Lodges the information necessary to an intelligent judgment, and none need recognize them now without being conscious that they are countenancing 'dissenters from the original plan of Masonry.'

"They are made up of so-called Lodges created by Supreme Councils and Grand Orients of the miscalled Scottish Rite, and the fact that ALBERT PIKE, the Grand Commander of the Supreme Council of the Southern Jurisdiction, is advising the Supreme Councils of Mexico and the South American continent to relinquish jurisdiction over the blue degrees and encourage the formation of independent 'Symbolic Grand Lodges' should throw no loyal Mason off his guard. In the advice to *relinquish* jurisdiction *lies the claim that they possess it*, no matter how much smooth talk may partly cover the claim. This claim should not

be admitted for one instant by any loyal Mason, and we warn the Ancient Craft everywhere to beware lest, under some specious plea for harmony and good neighborhood, the cuckoo's egg gets deposited in their nest to hatch out mischief in the future."

We have read Brother ROBBINS's reviews of Maine and Missouri with delight; of New York with deep sorrow, for our dear Brother Past Grand Master SIMONS no longer gives honor and authority to his reports, since we learn that, overworked, in declining health, full of years and unfading fame, he departed from among us, to stand before the Judge of all the earth and render back to God that immortal spirit which came from Him. Alas! dear Brother, and we are filled with sorrow, while you, we hope, are rejoicing in sublime association with the blessed.

Under the caption "Scotland" we find no reference to the subject treated in the Grand Master's address.

Under "Rhode Island" no mention is made of that wonderful ceremony that the Grand Lodge exemplified to the disgust of many Masons.

Under the caption "Ohio" we find most interesting questions discussed and carefully reviewed, which we would very much rejoice fully to notice.

But we must stop. As to our Brother's notice of Pennsylvania, we can only say how gratified we feel at his remarks on this jurisdiction.

Under the caption "Maine" in this report we refer to the question involved in the treatment of the Grand Lodge of Illinois by the action of *Vienna Lodge*. We prefer thus to place it, in order to quote our distinguished colleague Right Worshipful Brother DRUMMOND's views as therein expressed.

Most Worshipful JOHN C. SMITH was re-elected Grand Master; Right Worshipful LOYAL L. MUNN was re-elected Grand Secretary.

INDIANA—1888.

PROCEEDINGS of the Sixty-seventh Stated Meeting of the Most Worshipful Grand Lodge of Free and Accepted Masons of Indiana, held in Grand Masonic Hall, at the city of Indianapolis, May, 1888.

Most Worshipful MORTIMER NYE, Grand Master; Right Worshipful WILLIAM H. SMYTHE, Grand Secretary.

Grand Master NYE's address relates almost entirely to matters of domestic interest. Speaking of the era of prosperity in the increase of membership he says: . . . "In some Lodges it is true the working tools are covered with dust. The workmen have not performed their duty. . . . The ancient Landmarks of the Order have been faithfully preserved." . . . He reports the charters of Lodges Nos. 387 and 284; 393 and 489 have been "arrested." Lodges Nos. 440 and 543 have had their charters annulled; Nos. 437 and 341 have surrendered their charters. He further states that "I have therefore been compelled very many times to refuse Lodges, Dispensations to remove from one town to another; to march on 'Decoration Day;' make Masons without legs and arms; meet in halls occupied by other societies, and in fact to violate nearly every rule for the government of subordinate Lodges."

It seems to us that Grand Master NYE has been a careful, earnest, faithful Master Workman, and the Craft in his jurisdiction owes him the highest wages, for his work is well done.

We cordially approve of the report of the Committee on Appeals in the case of the appeal from Clay Lodge, No. 85. It does seem strange that men calling themselves Freemasons should commit such errors in invoking Masonic law for acts over which the Jurisprudence of Freemasonry has no more to do than the rule governing the conduct of any social profane society. What right has a Lodge of Freemasons to try a Brother for acts which attach exclusively to his profane business? We commend the wisdom of Right Worshipful Brother

N. R. PECKINPAUGH'S Committee on Appeals for its decision, but especially in ADER'S appeal from Lodge No. 75.

The case of *Mrs. PAIGE* is amusing. Possibly Grand Lodge did the best it could.

The paper read by Right Worshipful Past Grand Master ROBERT VAN VALZAK is worthy of serious consideration. The Ritual and all the ceremonial of Lodge work is of the highest import to the Craft. It is so easy to introduce innovations that, unless rigid and careful supervision is made of Lodge work, it may become a *travesty* on the integrity of our traditions. If Masters of Lodges are "permitted to promulgate *anything* that pleased their *fancy* and call it *Masonry*," then the body over which they are called Master is not Masonic. We hold it to be an axiom in Freemasonry that *what is not permitted is prohibited*.

Our Right Worshipful SIMEON S. JOHNSON, Chairman of the Committee on Foreign Correspondence, made a most excellent report. It is carefully prepared, covers all the most important matters brought to his notice in the Proceedings of Grand Lodges he reviews, and indicates a clear appreciation of his duty. That his report will be read in his own jurisdiction as well as elsewhere, he need have no doubt. We quite enjoy some of his criticisms on the action of Grand Lodges. They are pointed and well put. We should delight to extract some of them, but, on reflection, maybe not.

Most Worshipful ISAAC P. LEYDEN was elected Grand Master; Right Worshipful WILLIAM H. SMYTHE was re-elected Grand Secretary.

INDIAN TERRITORY—1888.

PROCEEDINGS of the Fourteenth Annual Communication of Grand Lodge of Indian Territory, held at Fort Gibson, Cherokee Nation, November 1888.

Most Worshipful FLORIAN HARADEN NASH, Grand Master; Right Worshipful JOSEPH SAMUEL MURROW, Grand Secretary.

We need but say of the address of Grand Master NASH that it is just such a paper as a serious, painstaking business man would prepare for those who are interested in his official action. It is a model of its kind.

We fully agree with the Grand Master in COOK's case, that the Lodge utterly failed in its duty, if the case as mentioned is, as the import of the charge indicates. He ought to have been expelled.

It is not to be wondered at that the jurisdictional lines between Arkansas and Indian Territory are overstepped, but Grand Master NASH took the plain and fraternal course to remedy the difficulty.

We regret to learn of the death of Past Grand Master CHARLES E. GOODING.

The reported Proceedings of Grand Lodge show no subjects of such general importance as to require notice; but we are impressed with the business-like and concise mode adopted in conducting the affairs of the Grand Lodge.

The report of the Committee on Correspondence (if not foreign, but domestic, surely, the Grand Secretary attends to that) was prepared by three distinguished Brethren, viz., Brothers MURROW, HILL, and ROSS.

They have worked in the spirit which governs all those in charge of Masonic duties in their jurisdiction. As we owe, this time, a debt of grateful acknowledgment to Brother ROSS for his notice of Pennsylvania, we tender to him and his colleagues our most fraternal regard.

Most Worshipful JOHN RENNIE was elected Grand Master; Right Worshipful JOSEPH S. MURROW was re-elected Grand Secretary.

IOWA—1888.

PROCEEDINGS of the Forty-fifth Annual Communication of the Most Worshipful Grand Lodge of Iowa, held at Cedar Rapids, in Green's Opera House, June, 1888.

Most Worshipful EDWIN CARLTON BLACKMAR, Grand Master ; Right Worshipful THEODORE S. PARVIN, Grand Secretary.

It appears from the printed minute that the officers and members of the Grand Lodge met at the Library Building, at 8 o'clock A.M., and were "escorted to Green's Opera House, the place of meeting, by Apollo Commandery, No. 16, Knights Templar, under the command of Eminent Commander Sir Knight Dr. CHARLES G. COGSWELL, Grand High Priest of the Grand Chapter of Iowa." We copy *verbatim* this vain-glorious announcement. It might have been just as well if this gorgeous company had gone into the Opera House and opened the festivities with some modern opera, like "*Pinafore*," or "*Mikado*."

Of course our dear Brother PARVIN will be disgusted with this notice of ours, but, as a Freemason of the old school, we cannot believe that any such proceedings belong to the serious, solemn, and hoary traditions of Ancient Freemasonry. It may be a show, or a pageant, to attract the curiosity or the plaudits of the profane, but as we earnestly believe it has no part or place in the symbolic ceremonies of Ancient Free and Accepted Freemasonry. If it can be complacently regarded as permissible for any reason, then a precedent may be set or an example invoked for dangerous innovations. Our Craft cannot long exist in its integrity if modern notions, however approved by superficial thinkers, or claimed to be in themselves harmless, can be first endured, and then embraced, till they may change the characteristics which has made Freemasonry as the fathers transmitted it to us to be preserved sacred and inviolable.

The address of Grand Master BLACKMAR is a strikingly-interesting paper. It proves our distinguished Brother to be

a painstaking, cautious, earnest, exact, and careful administrator of the duties of his high trust. We have read it with the attention it merits.

As it relates so largely to the domestic interests of his Grand Jurisdiction, there are but one or two matters that we have any right to notice. The Grand Lodge of Iowa has large and increasing influence among the Grand Lodges of the Craft in the Northwest. We feel deeply in earnest when we express the hope that this influence will be exerted to strengthen the essential and eternal fundamental principles of Freemasonry. We know this purpose animates the Brethren of Iowa. Our dear Brother PARVIN gives light to the Craft round about, for they seek it from him. This, then, is the reason for our emphatic words. The Grand Lodge of Iowa, we trust, will make haste slowly, for the welfare of our Brotherhood and the best interests of our Craft.

A Grand Lodge which undertakes to formulate the rights, powers, duties, and obligations that are inherent in Freemasonry in a written Constitution may make rules for itself and subordinate Lodges, but it cannot weaken, alter, change, curtail, or modify principles which are beyond the special or ephemeral power of mere legislation.

When a number of Brethren agree to form a Lodge and ask a charter therefor from a Grand Lodge, and it "*constitutes*" said Brethren into a Lodge of Free and Accepted Masons, this Lodge is subject to the legislation the Grand Lodge may enact for its government and for its relations to the Grand Lodge. No one doubts this, we believe. Some Masonic rights and privileges are reserved to the Lodge and are beyond the reach of this legislation. The Grand Lodge cannot by its law require the subordinate Lodge to surrender rights inherent in a "lawfully-warranted and duly-constituted Lodge." Neither can such a Lodge arrogate to itself powers that are cognizable by the legislative authority of the Grand Lodge.

The line dividing the rights acquired and the duties enjoined by the granted charter, and those which belong and have belonged from a time the memory of man runneth not to the

contrary, to the Lodge, is a simple, plain, easily-distinguishable, and plainly-understood line.

We cannot speak of it in this public way, but every Mason comprehends what is meant.

The Grand Lodge, composed of the representatives of its constituents, has all Masonic power within the known limitations of "the ancient Landmarks."

The Grand Master is the sign, symbol, the reservoir, the possessor of this Masonic authority. A Grand Lodge in Grand Communication cannot take it away. Why not? Because the inauguration is not given to him *by* Grand Lodge but *in* Grand Lodge. Those who have witnessed what is said and done in the installation of a Grand Master know what we mean. We dare not explain it here. It is, therefore, by, in, and through this installation that the Grand Master acquires prerogatives that no Constitution grants and which no Constitution can end or limit. This is our suggestion to so much of Grand Master BLACKMAR'S views as refer to "Grand Master's Prerogatives."

We cannot agree with the Grand Master when quoting from the Ancient Constitutions and giving his interpretations thereon, as to the right vested in each Lodge to interpret the law as to "such maims or defects in the physical organization" of the applicant to a subordinate Lodge for initiation. If he is correct, then many of the Craft would be very like the inmates of a surgical hospital. There must be responsibility, and if so, accountability, and, therefore, a controlling power.

Speaking on the subject of "invasion of jurisdiction," Grand Master BLACKMAR makes these most judicious remarks. We quote them for their wisdom, and because they apply to all Lodges in every jurisdiction :

"Quite a number of cases of invasion of territorial jurisdiction have been presented to me during the year, and as each case has, I believe, been amicably and satisfactorily settled, I would not deem it necessary to refer to the subject, were it not for the fact that I find in many cases the committees of investigation are derelict in their duties, and often fail to properly consider the

subject of *residence*. The duties of such a committee do not end with a simple investigation as to the *moral character* and *standing* of an applicant, but should in all cases reach every collateral question pertaining to his *eligibility* and *qualifications*.

“The residence of an applicant, particularly that of those who reside near the boundary line of the territorial jurisdiction of the Lodge, is just as important a subject for investigation as the moral and physical qualifications,—in fact, should be the first subject considered; and I make note of the matter in this connection for the purpose of impressing its absolute importance upon all committees to whom petitions are referred, to the end that invasion and trespass may be avoided and our Lodges protected in their jurisdictional rights.”

The deep interest taken by the Grand Master in the condition of the Craft is thoroughly proved by his edicts, circular letters, and addresses to his Lodges. It is a very encouraging sign of the due appreciation of the duty of a Grand Master.

The report of the Committee on Foreign Correspondence is, of course, from the pen of its distinguished Chairman, our beloved Brother PARVIN.

We hardly know how to designate or describe this report. It is a report on Foreign Correspondence; yes, an elaborate, able, critical, and exhaustive review of those Grand Lodge Proceedings which he has received. But that only half explains the book before us. Brother PARVIN has added a digest of Masonic law, an historical essay, a dissertation, and a treatise on subjects associated with Freemasonry. There is hardly any subject which comes up, when considering the views of some of his Brethren who are Chairmen of Committees on Correspondence, that Brother PARVIN does not analyze and discuss. To give examples would be to reprint the one hundred and eighty-five pages of what our Brother calls his “*Report on Fraternal Correspondence*.” The name so odd, the work so interesting and able, the suggestions—here, there, everywhere—we meet as we read these pages, cause us to wonder at the energy of our Brother, his skill, his continued devotion to mind-work for the

benefit of his Brethren. As to any criticism of what we see, and believe should be noted,—no, no; an older and wiser pen than ours could only dare to criticise. But our heart may utter its thanks for so much in this report, if that it is to be called, for which the Craft ought to be grateful to our veteran teacher.

Worshipful Master EDWIN CARLTON BLACKMAR was re-elected Grand Master; Right Worshipful T. S. PARVIN was re-elected Grand Secretary.

KANSAS—1888.

PROCEEDINGS of the Thirty-second Annual Communication of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Kansas, convened in Pythias Hall, at Junction City, February, 1888.

Most Worshipful HENRY C. COOK, Grand Master; Right Worshipful JOHN H. BROWN, Grand Secretary.

Worshipful Brother GEORGE W. WINANS, on behalf of the Brethren of Union Lodge, No. 7, made an appropriate address of welcome for the Brethren of the Lodge, the Committee of Arrangements, and the citizens of Junction City, to which the Grand Master replied.

In the address of Grand Master COOK, he refers to “the family quarrel” in the Grand Lodge of Connecticut. He does not see how that Grand Lodge could have “done otherwise and sustained her dignity and maintained her authority.” In the contest with a body called Hiram Lodge, No. 1, we fully agree with the Grand Master. The subject was referred to the Committee on Foreign Correspondence.

He at length notices the “Masonic Congress” held in Chicago, June, 1887. He approves of such conventions. “If properly conducted, they would aid us very much in arranging our law for the government of the Craft, and serve to bring the Grand Lodges nearer together in their jurisprudence and managing of Masonic affairs.” He then gives a report from Most Worshipful Brothers JOHN H. BROWN and OWEN A. BASSETT, who at-

tended the "Congress." We have read all this with regret. We were rather surprised at this sentence in the report: "The propriety of holding that convention we have never for one moment questioned." If these distinguished Masons never for a moment questioned the policy of such an irregular, unauthorized, novel, and likely to be a dangerous innovation in the jurisprudence of the Grand Lodges of our Craft, then we do not understand that danger may exist and does exist when least suspected.

We have heretofore expressed our condemnation of this scheme, because as we believe it may, and very likely will, become the cause of trouble, serious embarrassment, and schisms in the Fraternity. Grand Lodges are supreme. Any effort to organize a body which may claim to exercise either a directing or controlling influence over them, or any or either of them, will destroy that supremacy, alienate the allegiance of constituents, and make subordinate what can only exist in its absolute sovereignty.

It is not to be expected that at the threshold of the existence of such Congresses it will be shown that domination is to be their aim; but the unexpected happens when in the profane world power is attainable by persistent reaching out to secure it.

The Grand Master issued Dispensations for eighteen new Lodges, twenty-two Dispensations "to confer degrees," and twenty-eight Dispensations to elect and install officers. These were not all; the others are not specially mentioned. This dispensing power is in favor with the Craft in Kansas.

Nine corner-stones were laid by the Grand Lodge for public and Masonic buildings.

Grand Master COOK thus concludes his address: "Brethren, a brief statement of my official acts for the past year is now before you. I have endeavored to serve you faithfully. How well I have succeeded, you alone can tell."

After reading Grand Master COOK's address, we venture to believe his Grand Lodge is satisfied.

We are very much pleased with the report of the Committee on Appeals. The system adopted by this Committee in its reports has great merit.

Right Worshipful JOHN H. BROWN, Chairman of the Committee on Foreign Correspondence, made a report on the controversy between the Grand Lodge of Connecticut and Hiram Lodge, No. 1, in which he fully endorses the action of the Grand Lodge, and also reports resolutions forbidding any Kansas Lodge holding any Masonic intercourse with the members of the said organization called Hiram Lodge, No. 1, unless they file with the Lodge of Kansas a declaration of allegiance to the Grand Lodge of Connecticut. These conditions we regard as beyond the authority of a Lodge in Kansas to ask or accept. Connecticut is the only jurisdiction which can command such declaration of allegiance. It is not reasonable such a declaration could be received by a Kansas subordinate Lodge.

From the report of Past Grand Master BASSETT on incorporating Lodges by profane authority, "we see," he says, "that a Lodge so incorporated has a dual existence, as a Lodge, under its charter from the Grand Lodge, and by incorporation by profane from such authority." We agree entirely in this view, and hence we have ever believed that the incorporation of Lodges should never be permitted by any Grand Lodge for any purpose. If a Lodge has power from profane authority to make by-laws as a corporation, and also as a subordinate Lodge from the Grand Lodge, then what—which is supreme? If a by-law is made as a corporation in defiance of Grand Lodge authority, what then? Once put the gate ajar, and it may soon be thrown off its hinges.

We cannot express in too high terms our estimate of the report of Right Worshipful Past Grand Master BROWN from the Committee, as he styles it, on "Fraternal" Correspondence.

The ability, industry, and thoroughness which mark this paper are worthy of emphatic commendation by those who well know what these words mean when so applied.

Most Worshipful WATSON M. LAMB was elected Grand Master; Right Worshipful Past Grand Master JOHN H. BROWN was re-elected Grand Secretary.

KENTUCKY—1887-88.

PROCEEDINGS of the Eighty-eighth Annual Communication of the Grand Lodge of Kentucky, Free and Accepted Masons, held in the Masonic Temple, at Louisville, October, 1887.

Most Worshipful JAMES WILLIAM HOPPER, Grand Master ; Right Worshipful HIRAM BASSETT, Grand Secretary.

Grand Master HOPPER thus opens his address: "Another great circle of the sun has brought the Representatives of Kentucky Masons again to their Annual Communication."

The address is confined exclusively to subjects which concern the administration of the Grand Lodge. Grand Master HOPPER proves, as we find on reading his address, how important for the best interests of the Craft it is to place in the chair a Brother fully qualified for the wise and just discharge of his duties.

The action, as set forth in the report of Right Worshipful Brother FISK, Chairman of the Committee on Appeals, of the Committee in the WELLS case, is, in our view, exactly right; and we feel at liberty to say so.

Very appropriate action was taken by the Grand Lodge on the death of Most Worshipful Past Grand Master G. D. BUCKNER.

It is a very important duty imposed on Committees on Jurisprudence of any Grand Lodge carefully, thoroughly, and critically to examine the questions submitted, especially when they relate to the law of Freemasonry. Crude notions, local prejudices, or common report have no place in the discussion of elemental principles. The "prerogatives" of Grand Masters, the "Landmarks" of Freemasonry, are not to be treated with that superficial consideration that too often marks the utterances of Grand Lodge Committees on questions of such high import to the whole Craft. This is, perhaps, sufficient notice of the report of Right Worshipful Master LARUE THOMAS, Chairman of the Committee on Jurisprudence.

But if he will permit us, in the most cordial feeling of fraternity and personal respect, we beg leave to say that his report does not treat these subjects in that calm, serious, thoughtful, and analytical style that these questions demand.

We dread to read that "the Grand Master appoints a Committee of three to compile a monitor of the three degrees in Masonry, in order that we may have a uniformity of work."

To compile a monitor, written or printed, is a very dangerous work. What may, for want of severe caution, be put into such a compilation no one can tell. When it is done, then the danger is patent. "Too late" is a poor defence against the danger existing. If the Craft is unable to learn the work by painstaking study, or if there are no Brethren of ability who will so be taught, and also in turn instruct, then there must be a lack of earnest faith which, if alive and active, would master the subject and free it from all doubt as to the evils which lie hid in the perfunctory discharge of the task imposed on a Committee to *work out* what ought not, cannot, be so treated.

We beg leave to copy the opening paragraphs of our Right Worshipful Brother JAMES W. STATON'S report as Chairman of the Committee on Foreign Correspondence. His six years' experience as Chairman demand for his opinions marked respect. We quote, because we agree with the views he expresses :

"To the Most Worshipful Grand Lodge of Kentucky :

"We are again seated at the reportorial table, and for the sixth time begin the labors which have been assigned us by the Grand Lodge, which we love to serve. As to how many pages our report shall contain will depend very much as to how the spirit shall move us to write, and as to how much matter of interest we shall find in the Proceedings under review. These reports are intended for those only who read, and if our readers are pleased with them, and urge no objections to the length of them, we are not particular whether the croakers for short reports are pleased or not. We have been engaged long enough in the reportorial business to learn that those who object to the length of reports of this character are the parties who acknowledge

that they do not read them. We shall, therefore, pursue our own inclination and exercise our own judgment, according to the circumstances which may present themselves, as to how much or how little we shall write for the perusal of our readers. With these few introductory remarks, intended more particularly for the benefit of Kentucky Masons, we pass on to the notice of other things of general interest.

“The Quebec-England troubles occupy the same position as noticed in our last report, with little or no probability of a speedy settlement. England, with her usual obstinacy, refuses to acknowledge the American doctrine when she is the aggressor ; but where her territory is the least infringed on, then the aggressor is anathematized with all the bitterness that language can command. It is astonishing to see the utter ignorance displayed by some parties in the discussion of the questions involved in this unhappy controversy. They contend that Quebec is a province of England, and, therefore, it is a family quarrel, with which outsiders have nothing to do, and should keep hands off. Quebec is a part and parcel of the British Empire, and is no more under the control of *England* than she is under the control and government of one of the States of the American Union. In some respects Quebec is blessed with more political privileges than is England. She is provided with a local legislature, while England is governed by the Parliament, which makes laws for the whole British Empire. So the argument that it is a family quarrel is a fallacy, and cannot be maintained. Quebec is an independent province of the British Empire, and had a perfect right to organize an independent Grand Lodge, with all the sovereignty of any Grand Lodge on the American continent, and having organized a Grand Lodge on the basis of independent sovereignty, has steadily refused to accept anything else from the hands of any Grand Lodge in the world ; it is the unequivocal duty of all independent Grand Lodges to uphold her in her sovereignty, and assist her in maintaining that sovereignty by all lawful means.

“Another troublesome question has presented itself, and we are informed the attention of the various Grand Lodges will be

called to it. We refer to the recent difficulties which the Grand Lodge of Connecticut has had with one of its subordinates. As a general rule, Grand Lodges ought not to meddle with the question of discipline of a Grand Lodge to one of its subordinates, but instances may occur in which Grand Lodges should take notice of such things. For instance, a Grand Lodge may violate a Landmark in enforcing discipline; then, in that case, all the Masonic world is interested, and should speak out in tones not to be misunderstood. We confess we are not sufficiently acquainted with the difficulties in this case to speak further on the matter at this writing; and if we do not get any more light than we now have, we shall not notice it further. Of one thing it is always safe to say that Grand Lodges do not inflict severe discipline on their subordinates without just cause. We shall see more about this case as we progress.

“Excepting the two cases mentioned, we are not aware that there are any others disturbing the peace and harmony of the Craft. It is true that in some portions of this fair country of ours there are contending factions of other rites, of which we know nothing, and with whose controversies and contentions we should not have anything to do whatever. Some of these factions have attempted to bring their disputes in the Grand Lodges, and thus make our fair fields the battle-ground for these contending hosts. They should be met promptly at the very threshold and be commanded: ‘Thus far thou shalt come, but no farther.’ We cannot agree that the peace and harmony of American Freemasonry shall be disturbed simply to gratify the ambition of the leaders of contending factions in a strange rite. Let them fight their battles on their own ground, and leave Free and Accepted Masonry to pursue its peaceful avocations in relieving the wants of the distressed, the widow, and the orphan, and the practice of the Masonic virtues, rather than bitter contentions, seeking high-sounding titles, and doing many other things which should not be permitted to enter the doors of Masonic bodies. We feel assured in saying that any one attempting to introduce the strange contentions into the assemblies of the Grand Lodge of Kentucky will receive a rebuke that will deter any such from again attempt-

ing such a spirit of fanaticism. No, no, let us strictly attend to our own business, and bid others do the same."

The whole report, after such an introduction, will not fail to interest its readers at home as well as elsewhere. It is an able, carefully-prepared, and judicious review of Grand Lodge Proceedings. We congratulate him.

Most Worshipful J. SOULE SMITH was elected Grand Master ; Right Worshipful H. B. GRANT was elected Grand Secretary.

PROCEEDINGS of the Eighty-ninth Annual Assembly of the Grand Lodge of Kentucky, held in the Masonic Temple, at Louisville, October, 1888.

Most Worshipful J. SOULE SMITH, Grand Master ; Right Worshipful HENRY BANNISTER GRANT, Grand Secretary.

There were fourteen Past Grand Masters present.

The address of Grand Master SMITH is a very marked and outspoken expression of his Masonic views. We congratulate the Craft of Kentucky that it has a "shepherd" who so plainly, positively, and boldly tells them what he regards as for the best interests of the Fraternity. We accept as sound his appreciation of the duties of a Grand Master of Masons.

Every true man, every true Mason, must have his confidence in, and respect for, those in authority who have the courage of their convictions and perform duties enjoined by such convictions.

We feel justified to quote as follows from Grand Master SMITH's address :

"CERNEAU MASONRY.

"I do not believe that this Grand Lodge, or its executive head, the Grand Master, has the right to control any degrees of Masonry, whether real or spurious, except the first three degrees of the 'York Rite' and the incidental degree of Past Master, which is really not a degree, but a necessary part of the installation ceremonies when a Master-elect assumes the powers and duties of his office. But the Grand Master is, in many respects, the Tyler of the Lodge, bound to warn against the approach of

‘cowans and eavesdroppers.’ He is, when the Grand Lodge is not in session, the shepherd of the flock; placed there to save his unsuspecting followers from the invasions of the wolf, whether that wolf come in his true shape or in the semblance of a lamb. That duty, in the fear of God, and with a solemn sense of the obligations, latent as well as patent, in my oath of office, I have tried to perform.

“A system of degrees purporting to be Masonic, and basing itself upon the three fundamental degrees of the Blue Lodge, was established in this country, at Charleston, South Carolina, about the beginning of this century, under the name of the ‘Ancient and Accepted Scottish Rite,’ consisting of thirty-three degrees. It was a revival and amplification of the rite established at Paris, in 1758, by ‘PIRLET, a tailor, and LACORNE, a dancing-master,’ known as the ‘Empire of the East and West,’ and consisting of twenty-five degrees. This new rite has existed in America, in some form or other, from that time until this, and has been patronized extensively by those who desire to be known to the multitude of the profane as ‘High Masons.’ It has split into factions who have brought scandal upon the name of Masonry, by quarrelling among themselves, and claiming the right to resounding titles for their leaders. Originally it was, doubtless, communicated from one to another by those who had possession of its Ritual. But eventually it has settled into a system, having territorial jurisdiction, and recognized by the bodies of the York Rite as Masonic.

“Our State has been for years occupied by what is known as the ‘Southern Masonic Jurisdiction,’ at the head of which is the venerable ALBERT PIKE, of Washington, D.C. This governing authority traces its powers back to the original organization at Charleston, S.C., in 1802. The most prominent Masons in Kentucky, who have desired to take these degrees, have sanctioned this authority by their adherence to it. Brother JOHN C. BRECKINRIDGE was a high official in the organization before the war. Brother ROB. MORRIS died a member of it. So far as such an organization could claim legitimacy at all, it had established its claim in this State. So far as it could be considered

Masonic it had been recognized, and had perfected its territorial jurisdiction. It was in possession, and its claim was undisputed. The 'American doctrine' of States' rights, and exclusive jurisdiction in Masonic matters, protected it.

"But about two years ago, what is called the 'Cerneau Rite' began to confer these degrees here, claiming that the other rite was illegitimate. The man who introduced the degrees in this manner claimed to have received them in a Consistory of 'Southern Jurisdiction' Masons, and to have been a trusted and honored lieutenant of ALBERT PIKE. These claims seem to be unquestionably true; but I cannot see how the son can claim the ancestral acres in his father's lifetime because the father was a bastard. I cannot understand how the stream shall rise up and cast its muddy sediment into the fountain which gave it birth. I will not consent that the plain violation of a Masonic oath shall be the corner-stone of a Masonic temple. . . .

"Considering these fundamental facts, while deploring their existence, my position on the 'Cerneau' question could not be a doubtful one. Not, myself, a member of either faction, but, with what little power of application that is in me, somewhat of a Masonic student and a lover of its ordinances, I could not let my fears compel my conscience into silence. A Brother demanded of me, as Grand Master, a solution of his doubts. He had been solicited to join a 'Cerneau' Consistory, and referred the matter for my official decision. I wrote him as follows:

"LEXINGTON, KY., March 16, 1888.

"DEAR SIR AND BROTHER:

"Yours just at hand and contents noted. The "Cerneau" Rite in this State is organized, I am informed, by one GEORGAS, who received his degrees in a regular "Pike Rite" Consistory and held office in that rite. I presume he swore allegiance to the body which gave him the degrees. He now gives them in territory over which the "Pike Consistory" claims, and has for many years exercised, jurisdiction. It is for him to reconcile such conduct with his own conscience; but, as a Master Mason, I would no more join an organization claiming authority from

him than I would join a Commandery of Templars organized in Kentucky by the Most Eminent Grand Commander of Ohio. I mail you a pamphlet containing the action of Grand Lodge of Ohio in this matter. I also consider that the "Cerneau" bodies are irregular, illegal, and unmasonic, and ought not to be countenanced or recognized in any manner by Brethren under the obedience of this Grand Lodge. I regret the necessity for this decision, but cannot avoid it under my Masonic obligation.'

"I am aware that this decision will seem harsh to many, and impertinent to some; but it is right, my Brethren, and that suffices me."

We cannot agree in Grand Master SMITH's view as to what is called a Past Master's degree.

Why should the installation of Lodge officers be in public and yet the Past Master's degree be only given in private?

We fully agree that the term of one year for a Grand Master works serious injury to the Craft.

The case of a Master of a Lodge who acted badly and brought disgrace on the Craft, as reported in the Grand Master's address, seems to have given Grand Master SMITH great anxiety and trouble. His Lodge could not try him, then why not have directed charges to be made before the Grand Lodge, and let a Committee appointed therefor try, hear, and decide the case? A Master of a Lodge can be tried before a Committee of Grand Lodge appointed by the Grand Master.

The Grand Lodges of Ohio and Kentucky have had unusually interesting fraternal intercourse under the most happy auspices. We rejoice to know such courtesies are both appreciated and approved. We regard them as of signal advantage to the best interests of our Fraternity. While familiarity breeds contempt, as the maxim asserts, yet a more familiar association of Grand Lodges often adds to the respect they entertain for each other.

Such intercourse enables the Brethren to ascertain the views of the members of Grand Lodges; explains the enacted regulations; enables young jurisdictions to comprehend how to treat

questions which ever obtrude themselves into Lodge action, and makes fraternal relations productive of great advantage.

We feel it a duty to copy the report of the Committee on Jurisprudence, presented by Past Grand Master THOMAS, as follows :

“ CERNEAUISM.

“ The first subject in the Grand Master’s address committed to us deals with the so-called Cerneau Masonry, and the first question which arises in its consideration is the power of a Grand Lodge of Symbolic Masonry to legislate on the conflict in Scottish Rite Masonry. It may be said that as the bodies chartered by this Grand Lodge confer the degrees of Entered Apprentice, Fellow-Craft, and Master Mason only, this Grand Lodge has no more right to legislate on the subject of the higher degrees than on those of the Independent Order of Odd Fellows or the Knights of Pythias ; but this would be taking a very low view of the prerogatives of this Grand Lodge, which is the proprietor of the whole system of Symbolic Masonry in the State of Kentucky, the foundation upon which both contending organizations build, and other Masonic foundation can no man lay. If Odd Fellows or Knights of Pythias would begin to operate their orders in the name of Masonry, or called their degrees Masonic, who doubts that Masonry would pronounce them illegitimate ? Who, then, can deny our right to say who shall build upon our property, and what structure shall be erected upon our foundation ? Nor is this newfangled doctrine in the State of Kentucky. Before the institution of the Grand Chapter of this State, certain Royal Arch Masons in the year 1814 were desirous of establishing a Chapter within the territorial jurisdiction of this Grand Lodge, and ‘ recognizing the authority of this Most Worshipful Grand Lodge over all congregations of Masons assembled within the State,’ they prayed it for ‘ a Warrant to confer the Chapter degrees,’ and this Grand Lodge granted the charter. (Proceedings 1814, page 16.) And in the year 1818 Abraham Lodge, No. 8, was censured and suspended from work for having decided that a Royal Arch Mason who was not a member of a Blue Lodge was not under the jurisdiction of a

Lodge of Master Masons. (Proceedings of 1818, page 14.) And even apart from these time-honored decisions which have come down to us from the early days of the fathers of Masonry in Kentucky, and from which this Grand Lodge has never deviated, it must be apparent to the most casual observer that it is essential to the very existence of this Grand Lodge to decide what are and what are not Masonic bodies. Once suffer this power to rest elsewhere and our integrity is gone; we can no longer protect ourselves from those thrust upon us from outside.

“When we approach the question, which of the two contending bodies is the legitimate and which the spurious one, the Grand Consistory of Kentucky, which has peaceably and constantly occupied the State since the month of August, 1852, under a charter by the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, or the Cerneau body, which first invaded the jurisdiction of the Grand Consistory about January 1, 1887, we need not base the solution of the matter upon a long and intricate investigation of Masonic history, but only to point to an adjudication of this Grand Lodge in the year 1869, nineteen years ago, which sets it wholly at rest.

“At the Annual Communication of that year, the Grand Master, Brother ELISHA S. FITCH, in words which burn with indignation, called attention in his address to the invasion of Louisiana by a spurious Scottish Rite organization calling itself the Supreme Council of the State of Louisiana, which was chaperoned by the Grand Orient of France. A Special Committee having been raised to consider the subject, with Past Grand Master J. M. S. McCORKLE as Chairman, made a report, which is found on pages 81–83 of the Proceedings of 1869, which report was concurred in, and the preamble and resolutions accompanying it unanimously adopted by this Grand Lodge. From that report, which has ever since stood as the adjudication of the matter by this Grand Lodge, we quote the following :

““There are in the United States, which is divided between

them, two legitimate Grand Bodies of the Ancient and Accepted Scottish Rite, . . . viz., the Supreme Council of the Northern Jurisdiction, holding its seat at Boston, in Massachusetts, and the Supreme Council for the Southern Jurisdiction, holding its seat at Charleston, in South Carolina.'

"And the Grand Orient of France having invaded the territory of the Grand Lodge of Louisiana, by recognition of the spurious Supreme Council of Louisiana, it was resolved by the Grand Lodge of Kentucky

"'That all Masonic intercourse with the Grand Orient of France be now dissolved, and that the Lodges under the jurisdiction of this Grand Lodge, and all Masons owing allegiance to it, are hereby forbidden to receive as visitors or hold intercourse with any Mason owing allegiance to said Grand Orient of France or any Masonic body under its jurisdiction.'

"There is no Masonic Grand Body in the world which has announced more clearly or held more tenaciously the American doctrine of exclusive territorial jurisdiction, the Monroe doctrine of Masonry, than the Grand Lodge of Kentucky. 'It is a doctrine,' this Grand Lodge has uttered to the world, 'rendered necessary by the progress of Masonry, to prevent difficulties, heart-burnings, strife, and confusion. Its assertion is sanctioned by the very necessities that have arisen for its promulgation in the well-being and orderly government of the Craft in each jurisdiction, and to prevent confusion among the workmen.'

"The territory of Kentucky, therefore, having been peaceably occupied for more than thirty years by the Grand Consistory of Kentucky, there is no room for the competing Cerneau body, and we respectfully submit the following resolutions :

"*Resolved*, That the action of the Grand Master in the matter of Cerneau Masonry be and the same is hereby approved. [Adopted.]

"*Resolved*, That this Grand Lodge affirms its declaration of the year 1869, regarding the legitimacy of the Supreme Councils of the Northern and Southern Jurisdictions of the Ancient and Accepted Scottish Rite. [Adopted.]

“*Resolved*, That any bodies invading the territory of the Supreme Councils recognized by this Grand Lodge are clandestine and fraudulent. [Adopted.]”

Right Worshipful J. W. STATON, Chairman of the Committee on Foreign Correspondence, made a special report recognizing the Grand Lodge of New South Wales.

Past Grand Master BASSETT, Chairman of the Committee on Foreign Correspondence, presented the report of his Committee.

It is an elaborate paper, carefully and thoughtfully prepared, full of valuable suggestions, and reviews the Proceedings of Grand Lodge in a spirit of anxious desire faithfully to do justice to all questions which are presented.

Our esteemed Brother feels anxious lest our remarks last year as to the report of Right Worshipful Brother STATON may lead to some “unpleasantness” between us. Dear Brother, do not let it trouble you. We give you one reason, and that ought to suffice. If anything comes out of the “distilled essence” of which we spoke, why then, dear Brother BASSETT, *we will hold the bottle*.

Most Worshipful JAMES D. BLACK was elected Grand Master; Right Worshipful H. B. GRANT was re-elected Grand Secretary.

LOUISIANA—1887-88.

PROCEEDINGS of a Special Communication of the Grand Lodge of Louisiana, held in the upper room of a hall in the town of Tallulah, June 1, 1887. The object of the Communication was to lay the corner-stone of the Court-House for the Parish of Tallulah.

Most Worshipful CHARLES FRANCIS BUCK, Grand Master; Right Worshipful JAMES C. BATCHELOR, M.D., Grand Secretary.

The ceremonies were plain and appropriate.

PROCEEDINGS of a Special Communication of Grand Lodge, held in Whitney Hall, at Morgan City, November, 1887, to lay the corner-stone and to dedicate Doric Lodge, No. 205.

Grand Master BUCK officiating, and Past Master R. LAMBERT as Grand Secretary.

We quote from the printed Proceedings, so that *laying* the corner-stone and *dedicating* the Lodge were simultaneous. All right, doubtless,—for nothing can be Masonic when *public ceremonies* are permitted. We see the Lodge was dedicated in the Lodge-room, with “public services.”

PROCEEDINGS of the Seventy-sixth Annual Grand Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of Louisiana, convened at the city of New Orleans, in the Grand Lodge Hall, February, 1888.

Most Worshipful CHARLES FRANCIS BUCK, Grand Master; Right Worshipful JAMES C. BATCHELOR, M.D., Grand Secretary.

So much of Grand Master BUCK's address as refers to home questions we, of course, have no right to notice. But our distinguished Brother treats of some subjects of such general interest to the Craft that we feel it a duty to make special mention of his views. That he is an earnest, conscientious, and thinking Mason we are most happy to acknowledge; but we cannot agree to many of his opinions as he expresses them in this official paper.

We do not agree that “*social virtue*” is one of the columns of Masonry. The Grand Master explains his meaning thus: “It has a comprehensive significance; it does not mean only the virtue which is purity of life, regard to self-respect, devotion to ties of family and kindred, but that broader bond which underlies the universal doctrines of our Brotherhood, and makes Freemasonry not only a ‘system of morality,’ but a creative, progressive philosophy of life, whose object is peace, happiness, and good will to all mankind.”

This is rhetorical, but it is illogical. How social virtue can be a creative, progressive philosophy of life in any Masonic sense we do not comprehend.

What is "social virtue"? In the profane sense it is individual characteristics united, else it is not *social*. It is only effective in society, as it is a personal characteristic. The virtue of the constituents of any society, or mingling together of such constituents in association, if they are virtuous, obeying the moral law from conscientious convictions, may constitute a virtuous society; but it will not establish the independent idea of "social virtue." This cannot be "one of the columns of Masonry."

Masonic virtue is an inherent faculty which is essential to initiation, and which the teachings of Freemasonry cause to grow and bear fruit, and that fruit is a life *in* Masonry and *of* Masonry, and is, therefore, a Masonic virtue.

We beg Grand Master BUCK to forgive us these suggestions as to his Dianisian statue in the temple of Freemasonry.

The Grand Master criticises "life membership in Lodges," and condemns it as unwise and unjust. But it may be a "social virtue" nevertheless, may it not?

In referring to the controversy between the Grand Lodges of England and Quebec, the Grand Master gives a short recital of the original condition of the Lodges before the Grand Lodge of Quebec became an Independent Grand Lodge, and then the claim she set up of exclusive jurisdiction over her territory, and does not seem inclined to accept the doctrine of exclusive jurisdiction.

Some time ago, when the trouble was recognized, the Grand Lodge of Louisiana offered her fraternal willingness to mediate between the parties. It was not, however, accepted. A resolution of non-intercourse was offered in the Grand Lodge, and not acted upon at the last Annual Communication. The correspondence between Louisiana and England and Quebec in the offer to mediate is given in the Grand Master's address. The Grand Master is now of opinion that Louisiana should pass judgment between the contestants.

There must be a right or a wrong as to the action of the Grand Lodges of England and of Quebec on this question. Try and find where it lies. If found, then fraternally and courageously say which is right.

Territorial exclusive jurisdiction of Grand Lodge is now no longer an open question in Freemasonry. There cannot be more than one supreme sovereign Masonic authority in any territorial jurisdiction. Australia is the last example of this principle. As to the peculiar relations of the States of the United States to each other, and the distinctive demarcations of the limits of Grand Lodge jurisdiction in these several States, they are only examples of the principle; they do not establish it.

We cordially agree with the Grand Master's views given under the caption "*Work.*" He thoroughly understands the true intent and meaning of the symbology of the Craft. He says: "I hold the ideal work to be that in which the Worshipful Master penetrates beyond the strict formula of the Ritual, and abandons the *rôle* of a repeater of a text to assume that of a great teacher uttering living truths." This for a lifetime we have taught in our efforts to prove what is the meaning of Freemasonry and its teachings.

The letter only killeth *when* the spirit has departed out of it.

We ask to quote the following, which we think is of such moment that the Craft should be allowed to read and reflect on these words of Grand Master BUCK:

"Behind all our lethargy, our failures and disappointments, behind even the deserted Lodge-room, the surrendered charter, the mass of indifferent Masons (?) who abandoned the 'fold,' there remains Masonry itself, inviolable, indestructible, as potent for good among 'three' or 'five' or 'seven' only as among so many hundreds. And as long as any respectable number of men, indifferent to outward show or material success, will devote themselves to the study and transmission of Masonry, it will remain in its purity and usefulness and beauty.

"Masonry to-day, in the world at large, stands on more elevated ground than ever before, since its known history. In the great contentions of modern development, the whirl of this progressive but essentially *materialistic* progressive age, Masonry might appear a beneficial and peace-bearing factor. It is foreign to the very essence of its being to mingle in the special conten-

tions of men ; it places itself, from a purely human stand-point, of course, above religion, creed, nationality, or faction. Its philosophy consecrates the logic of nature, its morality the commands of universal conscience. But, indirectly, through its sublime teachings, it disseminates those safeguards of justice, moderation, and equality through which an equitable basis of adjustment is easily found to harmonize the conflicting interests in which the desires and the ambitions of men engage our race. Equality absolute, justice unassailable, peace universal, are the superstructure—a temple not made with hands, but living in our hearts—which should ascend to heaven on the columns of Wisdom, Strength, and Beauty. This consummation is attained when the truths taught on our tessellated floors and under our emblematic vaults are made vital factors in the work of the Great Architect's Lodge-room, universal nature."

We ask excuse for the length of our notice of Louisiana. There are other matters in this address we should like to have noticed, but we must stop.

We are at a loss how to speak of the paper presented by our esteemed Brother Past Grand Master FELLOWS, Chairman of the Committee on Foreign Correspondence. It startles us. To say we are delighted, after reading it, very inadequately expresses our admiration for the labor, skill, industry, sagacity, and ability our distinguished Brother has shown in the preparation of his—no, not report, but disquisition, on the subjects he discusses.

The novelty of the plan, the thoroughness in its execution, and the information collected, make it a valuable paper for his Brethren, Chairmen of like Committees. Very few, if any, of them can follow this example. That it is not a spontaneous effort, this for the first time he has consummated, is too apparent. He admits that a lifetime ago he began the preparation for his work.

We beg leave to offer him our earnest and most sincere congratulations at his significant success.

Most Worshipful CHARLES F. BUCK was re-elected Grand Master; Right Worshipful J. C. BATCHELOR, M.D., was re-elected Grand Secretary.

MAINE—1888.

PROCEEDINGS of the Sixty-ninth Annual Communication of the Most Worshipful Grand Lodge of Maine, held in the Masonic Hall, at Hartford, May, 1888.

Most Worshipful FRANK E. SLEEPER, Grand Master; Right Worshipful IRA BERRY, Grand Secretary.

The Grand Master appointed, by a vote of the Grand Lodge, Brother STEPHEN BERRY Assistant Grand Secretary.

In his annual address Grand Master SLEEPER announces the death of Past Grand Master TIMOTHY JOY MURRAY.

He states that a petition was presented to a Lodge (for initiation, we presume, but it is not stated) and was accompanied by the fee. The petition was accepted, but the person "refused to receive the degrees," and now sues the Lodge for the money with interest, and the Grand Master says: "I apprehend no serious trouble from this case." But should not the Lodge return the fee? What did the person receive for the money paid?

The Grand Master acknowledges the invitation from the Grand Lodge of Maryland to its Centennial Anniversary.

He states he had received from the Grand Secretary of the Grand Lodge of Michigan a circular, giving the opinion of the Supreme Court of that State in a case brought against that Grand Lodge by CALVIN C. BURT, and that it is of so much interest to the Fraternity as to cause him to transmit it to the Grand Lodge.

Grand Master SLEEPER reports that he issued an Edict against the so-called Hiram Lodge, of Connecticut, on the notice from the Most Worshipful Grand Master GREEN, of that jurisdiction.

He further reports that he had received a circular from

Friendship Lodge, of Maryland, on the "lottery" project of that Lodge, to which reference is made by us under the caption "Maryland."

Referring to the invitation to attend the Congress, or Masonic Convention of the Grand Masters and Past Grand Masters, etc., of the Grand Lodges in the United States and British Provinces, to be held in Chicago, said Convention to be composed "of Presiding and Past Grand Masters," he made no effort to attend. "Learning that attempts had formerly been made through such Conventions to form a General Grand Lodge, he thought it would likely prove to be another attempt of the same nature."

The Grand Master says, from the accounts received of that Convention, which was composed of Representatives from Canada, Dakota, Florida, Illinois, Kansas, Manitoba, Michigan, Minnesota, Missouri, Nebraska, New Jersey, and Ohio, that strong opposition existed to the formation of such a General Grand Lodge. The time of the Convention, he adds, was occupied in discussing topics of common interest, such as "perpetual jurisdiction over rejected candidates," "physical qualifications of candidates," "avouchment," and "prerogatives of Grand Masters." "I can see no harm," says Grand Master SLEEPER, "in the holding of such Conventions."

In our view it is just such subjects over which such a "Convention" has neither the power to legislate nor can it claim the right to discuss them, for they are beyond its authority to meddle with. It is for fear—a reasonable fear—that once a discussion begins, the charm of a power to be assumed will lead to its possession, and then any crude notion of anybody on any one of these subjects, protected as they are from the innovating hands of theorists, will be put into the form of infallible enactment.

If it is to be a *public* discussion, so much the worse. What law can prevent it? Are these Brethren to meet in secret? By what authority? Do they constitute a "Lodge"?

The Grand Master notices that one DANIEL P. EATON, of Oxford, Maine, was representing himself to be a Mason, wore a Masonic pin, and is a "dangerous impostor." Did wearing of the Masonic pin add to his imposture?

The other subjects noticed in Grand Master SLEEPER's address relate to more domestic questions, only interesting to his jurisdiction.

We have read carefully the printed Proceedings of this Grand Lodge. The pamphlet before us shows that without the mental labors of our distinguished Brother and esteemed friend, Right Worshipful Past Grand Master DRUMMOND, as therein recorded, not much is to be found of great interest to the general Craft. Our venerable Brother, we rather think, is not a stranger to a like impression.

His report of the Committee on Foreign Correspondence claims one hundred and seventy-eight of the two hundred and seventy-three pages of the Grand Lodge Proceedings, including only the District Deputy Grand Masters' reports, if we are able accurately to subtract.

It is worthy of the space it takes. Like all that our distinguished Brother prints on Masonry, it is most carefully prepared, thought out, expressed, and never fails to interest and impress those who are favored to read it. Vigorous in style, forcible in utterance, dogmatic without unkindness, self-satisfied in opinion, and more than critical in judgment. Brother DRUMMOND writes as if his views are circumscribed by the horizon on both sides of the equator.

The report before us Brother DRUMMOND doubtless regards as pre-eminently satisfactory. We think so, since we have been favored with copies of a leaflet, purporting to be a Masonic issue from some printing-press, which contains so much or very much of his report as criticises "Pennsylvania." It reviews our last notice of "Maine." The printed pamphlet now before us has the original report, possibly prematurely printed; likely unauthorized; hardly contributed for publication. We so suggest, for Brother DRUMMOND in the opening paragraph of his report says, "The pressure of other duties prevented our sending it to the printer in advance of the session of the Grand Lodge."

Well, we feel deeply sensible of the honor of such fraternal notices. We make these remarks only to emphasize our gratification at the effect produced by what we have said on "Maine."

We cannot refrain from making the acknowledgment that Brother DRUMMOND in the present report has presented some Masonic views on many questions he notices in Grand Lodge Proceedings. He has given good counsel to many Committees on Foreign Correspondence. His opinions on Masonic Jurisprudence as written in some of these reviews are wise, sound, conservative, and just. They are authority to the Craft.

We ask permission to refer to some of the opinions expressed by our esteemed friend and Brother in his review of several of the reports of Chairmen of Committees on Correspondence of Grand Lodges.

That the "Grand Honors" were given by the Grand Lodge of Canada in public is a sorrowful violation of Masonic law; but what else is to be expected when "public installations" are justified? For this we fear Brother DRUMMOND is in a large degree responsible.

The review of "Connecticut" gives the best view of Brother DRUMMOND'S sharp criticism.

In the District of Columbia report, by Brother SINGLETON, many matters deserve severer treatment than they received. Brother DRUMMOND agrees with Brother SINGLETON, as we understand the position of Brother SINGLETON, that any body of any rite can be Masonic if any Masonic body is ill-judged enough or complacent enough to think it is. Brother DRUMMOND agrees in this view, if we comprehend his meaning. Those who approve the work of a Lodge *in public* will soon accept anything that asserts itself to be Masonic.

Why should Florida except to the contention that Lodge work cannot be performed in public? If our dear Brother DAWKINS does not know the Landmark as set out in almost the first word heard by the candidate, then he must get Brother DRUMMOND to manufacture a reason.

How an insane Brother can retain his Masonic character when he has no mind is odd. Maybe, if he does it in public, mental capacity is then not needed.

We cordially agree that the surrender, revocation, or suspend-

ing fifteen charters of subordinate Lodges in the Jurisdiction of Illinois, "discloses a state of affairs that must have made the Grand Lodge regret not only that the Lodges had ever been chartered, but that its members (most of them) had ever been made Masons."

If proper care is taken, and the principles of Masonry maintained, and new Lodges are not constituted while Masonic Landmarks are disregarded, the Craft will not be so numerically large, but Masonically strong.

We take from our esteemed Brother DRUMMOND's report all that he says on the subject under the caption of "Vienna Lodge:"

"But we surrender our space to notice one act of the Grand Lodge, to the exclusion of everything else, if necessary. The Grand Master, under the head of Vienna Lodge, says:

"I received a communication from a member of this Lodge inquiring whether "charges could be first sustained against a Mason who disbelieves the Bible, and who does not believe in the God of the same?" I assured the Brother that charges should be sustained against such Brother and he promptly expelled.

"I subsequently learned that a number of the members of Vienna Lodge belonged to a society which disbelieved the Bible and denied the existence of the God of the same. The president of the society, Brother JOHN S. CRUM, some time previous, published an address, which had been delivered, on the subject of the Bible and the God of the Bible, but which bore for a title the startling words: "Believe or be damned." In this he takes great delight in making light of the Book of books, as well as of the God of our fathers.

"I need only quote one sentence from his address: "I therefore pronounce the first sentence in this old Jewish book a falsehood." The sentence to which reference is had, as will be remembered, is a part of our Ritual, from the "Great Light in Masonry," and has reference to our Supreme Grand Master. This is a sample of the address. The doctrine of this atheistic

society has crept into the Lodge, and unless speedily checked must affect the welfare and reputation of the Fraternity very seriously in the community where it is located.

“‘ Brother CRUM was placed on trial, at which Right Worshipful Brother JAMES A. ROSE presided, and although found guilty on one specification, the Lodge refused to fix a penalty. This being reported to me, I immediately suspended the functions of the Lodge.

“‘ Pending the trial, Brother CRUM preferred charges against Worshipful Brother H. L. ARNOLD, Master of the Lodge, for permitting a sectarian question to be presented to the Lodge for consideration. These were at once dismissed, with the assurance to Brother CRUM that, in my opinion, any Mason holding such views as his ought never to see the inside of a Masonic Lodge. In reply to this, he requested me to submit the case fairly to the Grand Lodge. This I have done, and urgently request that it receive that attention its merits demand.’

“The case was referred to the Committee on Jurisprudence, and their report, ‘after full and free discussion,’ was adopted.

“The Committee, after quoting from a former report a consideration of ‘the law in a general way,’ proceed as follows:

“‘ In the case before us a strongly-sectarian address, published in pamphlet form by the accused, was made the basis of a charge against him of committing a Masonic offence, and also constituted the sole evidence put in upon his trial to substantiate the charge. One of the specifications involved the charge of atheism, a disbelief in God, and the others, three or four in number, were various ways of stating in substance that he was guilty of denying the Divine authenticity of the Bible, of ridiculing that book, of declaring that some portions of it were false, or of speaking contemptuously of it. Upon the trial the accused was found not guilty of the specification of atheism, and not guilty of all the rest of the specifications save one, and that one was one form of specifying that he had cast ridicule and contempt upon the Bible. Failing to agree upon any punishment for the specification upon which he was convicted, the presiding District Deputy immediately closed the Lodge,

and the Grand Master immediately suspended the charter. Meanwhile the accused preferred charges against the Master for permitting a sectarian question to be presented to the Lodge for consideration, which charges were curtly dismissed by the Grand Master. The section under which the charge was brought against the Master is to be found in Article II., Part Third, defining Masonic offences. It is the third section, and reads as follows :

“ “The Master of any Lodge shall not permit any charges or specifications, or any other subject-matter, either written or oral, involving questions of a political or sectarian character, to be read in, or in any manner presented to, the Lodge.”

“ “Language could not make plainer the prohibition aimed at precisely the character of matter introduced in this case, and which was first disobeyed by the Master, and afterwards ignored by the Grand Master. To your Committee it seems impossible to deny that in permitting the introduction of the sectarian pamphlet, and also of some, if not all, the specifications, the Master very squarely disobeyed the unmistakable letter of the law. But your Committee finds, on referring to the Grand Master's report, that in permitting this matter to be introduced he was acting under such advice from the Grand Master as he might well be excused for considering an order, or at least a direction ; and from the statements of the Master in its presence it was impressed with the belief that he would not intentionally defy the laws of the Grand Lodge, and that he might safely be again intrusted with the custody of the charter of Vienna Lodge.

“ “The acquittal of the accused of the charge of atheism shows that there was nothing that could afford the least shadow of excuse for defying the plain letter of the law, and therefore no possible excuse for now insisting that the Lodge should inflict punishment pursuant to a verdict found in a trial void on its face, because held in violation of law. On the other hand, there is nothing to be gained, in inflicting punishment upon those who have broken the law, at all comparable to the mischief of continued agitation of a question so dangerous to the peace of the

Fraternity, one which, as the Grand Lodge long ago foresaw, can bear only the bitter fruits of strife, alienation, and discord. Your Committee therefore recommends that the whole proceeding be regarded in fact, as it was in law, void *ab initio*, leaving all parties enjoying the same status as before the mischievous proceeding was begun.'

"As some stress is laid upon the provision of the By-Laws of the Grand Lodge in relation to 'sectarian' matter, we observe that we do not deem that so absurd a construction, that if a Mason writes a document of a sectarian character, and in it inserts an admission or statement that he is an atheist, or has committed an offence against Masonry, the document cannot be admitted as evidence, because it contains sectarian matter written by him, is given by the Committee to the By-Law: that would be 'straining at a gnat and swallowing a camel' with a vengeance.

"We desire to come to the precise question involved, without the complication of any incidental matters.

"A member of an Illinois Lodge was convicted of casting ridicule and contempt upon the Bible in a public address, afterwards printed and circulated by him, and in a marked and most obnoxious manner: upon the report of its Committee the Grand Lodge declares that this was not only not an offence against Masonry, but by implication, at least, declares that the Master would have been suspended from his office for allowing such a case to be tried but for the fact that he was acting under the advice of the Grand Master.

"As the Grand Lodge of Maine, a few years ago, upon due consideration, expelled a member of a Lodge for the same offence, committed in a much less aggravating manner, either she or the Grand Lodge of Illinois has violated a fundamental law of Masonry. For this reason we propose to discuss the question. In doing this we do not propose to take any issue with Brother CRUM. It is sufficient for our purposes to base our discussion upon the character given to the Bible by the law of Masonry in America.

"In the outset, we would remark, that it would seem as if no

discussion was necessary to show that there is a defect in the reasoning which arrives at the result that it is no offence for a Mason to cast ridicule and contempt upon the Book on which he sealed all his Masonic obligations !

“The question is not so much what the Bible *is*, as what we make it.

“In our text-books, a Lodge is defined as ‘a certain number of Masons duly assembled, having the Holy Bible, square, and compasses, with a Charter or Warrant empowering them to work.’

“The *Entered Apprentice* upon his very introduction into the Lodge is taught that the Bible is dedicated to God, because it is the inestimable gift of God to man, and because . . . a reason that every Mason must remember.

“So much importance is attached to the Bible that no Lodge can be lawfully held without its presence and in its appropriate place.

“Undoubtedly the Bible was present in Vienna Lodge and in its place when Brother CRUM was admitted ; and, moreover, in its place at every session of the Lodge and *for that Lodge*, the ‘Great Light of Masonry.’ If Brother CRUM was a Mohammedan, made in a Mohammedan Lodge (if there are any such), and not a member of Vienna Lodge, the case would present a very different aspect ; but made in, or at least a member of, an Illinois Lodge, he cannot plead *that* defence. In our judgment, he has committed a violation of his Masonic obligations of the worst possible character, as his course is worse than a denial of the binding effect of those obligations.

“If our Illinois Brethren hold that such a discussion is one of a ‘sectarian’ character, we earnestly trust that they will get a new dictionary or, at least, revise the one that they now have. And, more than that, if they are to allow the Book which lies upon the altars of their Lodges to be made the object of ‘ridicule and contempt’ by their own members, we invoke them in the name of consistency, nay *decency*, to carry their reasoning to its legitimate, logical result, and remove the Bible from those altars and put in its place the book of Brother CRUM.

“We regard this action of the Grand Lodge of Illinois as the most dangerous attack upon Freemasonry that has ever come to our knowledge, and all the more dangerous because it is made in the name of Masonry and by Masons who love Masonry.

“*But we have hopes.* In his splendid address the Grand Orator, Brother W. S. HOOPER, said :

“‘So the foundations grew from a very early period, and furnished the elements, in symbols, Bible truths, and morals, upon which the moderns have reared the grand and beautiful moral edifice in which to-day we assemble, and around whose altars we kneel in holy reverence.

* * * * *

“‘But where is the Bible in this wonderful building? asks the objector.

“‘There is no grander foundation for morals and religion in the whole realm of literature, ancient or modern, than in our sacred volume. Look where we will through all our allegories, symbolic or historical teaching, and almost all finds somewhere a basis in the Bible.

“‘Whoever accepts a part of the teachings of this sacred volume has accepted all ; and if, by obligation or oath, we have promised to take it for our guide, we have thereby promised to accept it as our standard of morals, and to be guided by its precepts.

“‘It means much to the true and honorable Mason. It means a basis of the highest and purest morals. It means upright conduct with all men, and honesty to self and God ; and having promised before God and in the presence of men to thus observe the precepts of this sacred volume, we are personally responsible before God.

* * * * *

“‘With all these grand teachings, and others taken from the Holy Word, that volume ever stands open in the Lodge. We never invoke the Divine blessing but in the presence of its open page. It is ever there, the reminder of all our duties and our solemn obligations to our God.’

“And yet the Grand Lodge did not expel him ; but tendered him a vote of thanks (wonderfully deserved for his timely words), and a request that he furnish a copy to be printed in the Proceedings.

“The Committee deprecate the agitation of this question, as one that ‘can bear only the bitter fruits of strife, alienation, and discord.’ If peace can be purchased only on the surrender of the fundamental principles of the institution, it is not worth the price, and the sooner such Masons, as this Brother CRUM appears to be, ‘alienate’ themselves, or are alienated from it by expulsion, so much the better will it be for Masonry.”

We have given our Brother’s words and his quotations on this subject. It will be a presumption on our part to supplement what has been so rightly said. Yet we feel it a duty we owe the Craft to assert our opinion on this question, for whatever it may be worth.

The Holy Bible is “the Great Light” in Freemasonry. To be in the light is one aim of Masonic teaching. No man can be a Mason who denies the authority and power of God’s word as proclaimed in our Bible. Better had he never been born who reads it to laugh or reads to scorn. A Lodge of Freemasons which denies the character, purpose, or influence of “the Great Light” denies its Masonic life and its right to Masonic existence. When a Grand Lodge of the Craft fails in courage, in duty, in its responsibilities to the eternal truth of Freemasonry, to assert it against the insidious or open attack on the very foundation of our institution, it parts with one of its highest claims to be a Masonic body.

In this “Vienna Lodge” issue, we hold the action of the Grand Lodge of Illinois to be the most dangerous and cowardly attack upon Freemasonry since the Grand Orient of France abolished God from its ritual. *Dangerous*, because it may be cited as authority by somebody ; *cowardly*, because of the lack of true courage to do right.

We agree with Brother DRUMMOND in this extract from his review of “Iowa,” 1887. Speaking of the action of the

Grand Lodge of Iowa on the prerogative of Grand Master, he says :

“ We confess to an agreeable disappointment in examining its provisions, for the Grand Lodge has swung nearly into line with the older Grand Lodges.

“ The following is the preamble :

“ ‘ WHEREAS, A Grand Lodge is the sovereign legislative, judicial, and executive power of a territorial jurisdiction of Ancient Free and Accepted Masons, with an inherent power to form a Constitution as its fundamental law, and to prescribe such other laws and regulations for good government as its wisdom may direct ; *provided always*, that the ancient Landmarks and usages of Freemasonry be maintained inviolate ; therefore, in harmony with the universally-recognized principle of sovereignty and independence, the Grand Lodge of Iowa, having in view a more clearly-defined law of constitutional right and authority, to be aided by the enactment of a more perfect system of laws and regulations for its own and the government of its subordinates, does hereby establish and promulgate the following as the constitutional law of its jurisdiction.’

“ We could not ask for a clearer statement of the power of the Grand Lodge, nor a more forcible recognition of the Landmarks and ancient usages of the Fraternity. This was not carelessly adopted by the Grand Lodge, for Brother PARVIN moved to amend it by striking out the part relating to Landmarks and ancient usages, but the amendment was lost.”

Yes, strike out “*Landmarks*” and “*ancient usages* ;” strike them out ! It is better to cast out the offending eye, than to go into eternal blindness, which would seem to be the consummation of this new iconoclastic crusade against the holy, cherished symbols of Ancient Craft Masonry.

We desire to follow Brother DRUMMOND in his review of Missouri. The usages, Landmarks, and customs of Freemasonry having been assaulted, now “saloons”—places where liquor is sold as a beverage—are under the ban, and Missouri is

leading the advance attack. There is no Masonic question involved in this saloon issue except an overstrained moral objection to the saloon-keeper as a fit man to be a Mason. Who is to establish the standard of disqualification on the ground of private business? It is a dangerous principle to assert, and we thus notice it.

Really, is there to be no peace within the sacred enclosure of a tyled Masonic Lodge? Are questions which are seized upon by the profane to make agitation for agitation's sake to be brought into Masonry? For what? The man who seeks to be a Mason must be "a perfect youth," of moral character; no deformity is accepted,—a man of truth, integrity, living an upright life, that is unimpeached by the standards that are recognized among thinking, respectable, honest people. He must believe in God, regard the Bible as the light to our feet and a lamp to our way in life's journey, and he must believe in a resurrection, and that the Divine Judge will try him as the Great Light ordains. Yes, this much, surely. What else we will not now consider; but there is much else. To be a Mason he must be this.

We leave Brother DRUMMOND with Brother VINCIL, who we dearly love, to get that *flail*, which Brother VINCIL has made a *Masonic symbol*. We hope Brother DRUMMOND will borrow from Brother VINCIL his *flail*. Then when one has no use for it the other can thrash away. But let us remind our Brethren that sometimes it happens that he who uses this instrument hurts himself unto death. And then, again, the instrument is used to get the wheat out of the chaff. Thrash away, if we are the wheat. It would seem that while the flail is the new symbol of elimination of the chaff of error from the grain of truth, we are willing to be flailed that our Brethren may get the truth.

Well, it is about time to close this review of Maine, else we will make it the *main* feature in our report.

We have made our notice of Brother DRUMMOND'S review of Pennsylvania; but not all we have to say in regard to it.

To argue with Brother DRUMMOND on questions as to which we differ, is fighting the wind. When he is worsted, he has the

cuteness to suggest some other view ; or he interprets and translates what has been discussed, into other phases of opinion. To follow is to go round the circle. If we are correct in our recollection of the Scotchman's description of the aim of the queer creature he met in the field near a fence, he could not tell from its movements if "it was going there or coming back." Now, dear Brother DRUMMOND, do not take exception to this simile, for *the wisdom* of that species of God's creation is emphasized in the "Great Light" and it is your wisdom that we seek to acknowledge,—wise as a serpent, harmless as a dove. Besides, our first parents were beguiled by—well—the wisdom thus symbolized. Surely you cannot object to be *publicly installed* in the attribute of *wisdom*, with the genius that beguiled our great-grandmother.

We bow in profound respect at the feet of our venerable Brother, and trust that he may long enjoy the luxury of gracefully growing old.

Most Worshipful FRANK E. SLEEPER was re-elected Grand Master ; Right Worshipful IRA BERRY was re-elected Grand Secretary.

MANITOBA—1888.

PROCEEDINGS of the Thirteenth Annual Communication of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Manitoba, held in the Masonic Hall, at the city of Winnipeg, February, 1888.

Most Worshipful Brother THOMAS CLARK, Grand Master ; Right Worshipful WILLIAM GEORGE SCOTT, Grand Secretary.

The address of Grand Master CLARK gives us a view of the condition of the Craft in Manitoba. Of course, it is to be expected that, from the location of this Grand Lodge and the "new country" that constitutes its jurisdiction, some difficulties exist that are not found in thickly-populated States. We at the

same time are gratified in observing that a deep as well as an active interest is taken by Lodge members, as the records prove.

The Grand Master reports that "Pequonga Lodge has surrendered its Warrant to us and received one from the Grand Lodge of Canada," and "I hope further," says the Grand Master, "that all Grand Lodges will, under similar circumstances, do as we have done in this case."

The circumstances are not given, but we assume that Pequonga Lodge is within the jurisdiction of Canada.

We observe that the Grand Master granted a Dispensation to "Medicine Hat Lodge" to authorize the Senior Warden to confer degrees in the absence of the Worshipful Master. Why? Surely that authority is vested in the Senior Warden if the Master is absent, for then the Senior Warden is the Master *de jure* as well as *de facto*.

We are surprised to read in the Grand Master's address a recommendation for the appointment of a Committee "composed of an equal number of the best-skilled Past Masters representing both Rituals now in use in this jurisdiction, to consider the question of 'Ritual,' and report to Grand Lodge."

Two Rituals? Has not the Grand Master authority to correct such a state of things? Why have a Grand Master Workman to oversee the Craftsmen if he cannot declare what kind of work they shall perform?

No report from a Committee on Foreign Correspondence.

Most Worshipful THOMAS CLARK was re-elected Grand Master; Right Worshipful WILLIAM G. SCOTT was re-elected Grand Secretary.

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MARYLAND—1887-88.

PROCEEDINGS of a Special Communication of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Maryland, held at Baltimore, August, 1887.

Right Worshipful GEORGE L. McCAHAN *as* Grand Master ;
JACOB H. MEDAIRY, Grand Secretary.

The Grand Lodge was convened for the purpose of attending the funeral and interring with Masonic ceremonies Past Grand Treasurer Brother JAMES D. MASON.

PROCEEDINGS of a Special Communication of Grand Lodge, held in the Masonic Temple, at Baltimore, October, 1887.

Same Grand Officers.

The Communication was convened to give "a fitting reception to our Grand Master SHRYOCK, who had just returned from his European tour."

An appropriate address of welcome was made to the Grand Master, who replied with feeling and gratification.

PROCEEDINGS of the One Hundred and First Annual Communication of the Most Worshipful Grand Lodge of Maryland, held in the Masonic Temple, at Baltimore, November, 1887.

Right Worshipful GEORGE L. McCAHAN, Deputy Grand Master, presiding ; Right Worshipful J. H. MEDAIRY, Grand Secretary.

As is the custom in the Grand Lodge of Maryland, the Deputy Grand Master opens the Grand Lodge, and then the Most Worshipful Grand Master is informed that the Grand Lodge is opened, and he enters and takes the gavel.

Grand Master SHRYOCK's address was very interesting. He related some Masonic incidents of his visit to Europe. His reception by the Craft in London was very gratifying. The courtesies extended to him as Grand Master of the Craft of Maryland were marked and fraternal. We note those at the Masonic Lodge of York as unusually significant.

Grand Master SHRYOCK promptly and forcibly enforces Masonic discipline. His action in regard to the proceedings of Friendship Lodge, in sending circulars outside of the jurisdiction, asking for aid in a grand lottery scheme to raise funds for a building fund of that Lodge, and the use of the name

of a "Grand Inspector," and the use of the Lodge seal, without his knowledge or consent, is highly to be commended.

The Grand Master recommends in his address that the Constitution be amended, so that Section 20, Article 23, shall read: "No Lodge shall admit to membership any Brother who is already a member of a Lodge under the jurisdiction of any other Grand Lodge."

His reference to the "Centennial Celebration" of the Grand Lodge of Maryland is just.

The Right Worshipful Deputy Grand Master McCAHAN gave a report of his action while Acting Grand Master.

Most Worshipful THOMAS J. SHRYOCK was re-elected Grand Master; Right Worshipful JACOB H. MEDAIRY was re-elected Grand Secretary.

PROCEEDINGS of the One Hundred and Third Stated Communication of the Most Worshipful Grand Lodge of Maryland, by a Semi-Annual Communication, held in the Masonic Temple, at Baltimore, May, 1888.

Right Worshipful JAMES M. ANDERSON, Deputy Grand Master, presiding; Right Worshipful JACOB H. MEDAIRY, Grand Secretary.

Grand Master SHRYOCK was informed the Most Worshipful Grand Lodge was open, when he entered and took the gavel, with the usual ceremonies.

The address delivered by the Grand Master relates almost entirely to subjects of deep interest to his own jurisdiction.

He earnestly commends the "Lodge of Instruction," which meets weekly in Baltimore, and the Br  thren, he says, are "largely contributing to make the object for which it was formed a positive success."

From the report he makes as to Friendship Lodge, No. 84, it has brought on itself the just reward of its defiance of the Edict of the Grand Master. Its Warrant has been taken away, charges have been presented against its officers, they have been subjected to trial, and a Committee has been appointed to hear other charges and determine the punishment. As the case appears, this Lodge

has forfeited all its Masonic rights and privileges. Doubtless Grand Lodge will sustain the principles which underlie the relations between subordinate Lodges to the Grand Lodge. We regret the cause, but we believe the result will tend to the best interests of the Fraternity.

The report of the Committee on Foreign Correspondence is from the Chairman, our distinguished Masonic Brother and author, Right Worshipful E. F. SCHULTZ.

That is enough to characterize it as exhaustive, able, judicious, and authoritative.

We have read it with delight.

We enjoyed the criticism of Brother SCHULTZ on Brother PARVIN'S antiprerequisites of Grand Masters. We fully agree with Brother SCHULTZ. But we must strike out our notes on this report or else,—well, yes,—or else this notice of “Maryland 1887–88” will grow into a pamphlet.

To the honor of the Craft of Maryland, Most Worshipful Grand Master SHRYOCK was again elected Grand Master; Right Worshipful JACOB H. MEDAIRY was re-elected Grand Secretary.

MASSACHUSETTS—1887–88.

PROCEEDINGS of a Quarterly Communication of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Massachusetts, held in the Masonic Temple, at Boston, December, 1887.

Most Worshipful HENRY ENDICOTT, Grand Master; Right Worshipful SERENO D. NICKERSON, Recording Grand Secretary.

The Most Worshipful Grand Master read his annual address. The notices of the deaths of Past Grand Master WILLIAM SEWALL GARDINER and Right Worshipful Brother HOWLAND were most appropriate. Unfortunately, other notices of the

decease of distinguished members of the Grand Lodge are necessary.

It seems that the Grand Master issued what are called "Warrants," to exemplify the work and Ritual. There were about thirty of these authorizations granted. There were fifty-nine "Dispensations" granted to elect, install officers, and confer degrees. Why it is necessary to elect a Senior Warden, if a Junior Warden is in office, or a Master, if a Senior Warden is in office, we do not know.

Most Worshipful HENRY ENDICOTT was again elected Grand Master, and the announcement being made in Grand Lodge, he replied in a neat and short address. Our esteemed friend and Brother, Right Worshipful SERENO D. NICKERSON, was re-elected Recording Grand Secretary.

Right Worshipful Brother EDWIN B. HOLMES, for the Committee, made a report on the question of the recognition of the body calling itself "The Grand Lodge of the Federal District of Mexico." This report is so wise, so truly Masonic, and expresses so fully the true doctrine as to the recognition of such bodies as claim to be Masonic, without any justification for the claim, that we cordially congratulate our Brother HOLMES, and thank him for his report.

We have deemed it best to reprint the following extract from this report:

"Your Committee, to whom, at the Communication of December last, were referred the petition and accompanying papers from the Grand Lodge of the Federal District of Mexico, asking for recognition by this Grand Lodge, would report as follows, viz.:

"Your Committee have examined the letters and other documents, which since 1883 have been forwarded to our Recording Grand Secretary by the Grand Lodge of the Federal District of Mexico, and also have examined the reports which have been made by special committees, in other Grand Lodges of the United States, in regard to the Grand Lodges in Mexico.

“We can but sympathize with the attempt to inaugurate in Mexico the system prevailing in the United States of America, and to establish a Grand Lodge in each of the United States of Mexico and in the Federal District.

“To accomplish an end so desirable, the warring factions must become Masonically reconciled; for but one Grand Lodge can hold jurisdiction over the Federal District or over any State or Territory in Mexico, and the Grand Lodge so holding must be regularly organized and of well-established authority.

“In the Federal District of Mexico there are two Grand Lodges, each claiming to be the legitimate Grand Lodge. Until these differences are settled, and we are informed in the constitutional manner, by proper authority, as to the status of all organizations claiming to be Masonic Lodges in the States and Territories of Mexico, respectively; and until we learn which and how many of these united in forming the respective Grand Lodges, and that these Grand Lodges hold exclusive jurisdiction over the symbolic Lodges in their respective States and Territories,—until these facts are fully and clearly established, it would not be in harmony with the usage of the Grand Lodge of Massachusetts to grant the petition for recognition as presented by the Grand Lodge of the Federal District of Mexico.”

We doubt if sounder Masonic law on this subject is better expressed or in so concise a form.

PROCEEDINGS of a Special Communication of Grand Lodge, held at Georgetown, December, 1887.

Same Grand Officers.

The Communication was held to dedicate the new Hall of *Charles C. Dame* Lodge. The usual ceremonies marked the occasion.

PROCEEDINGS of a Stated Communication of the Most Worshipful Grand Lodge of Massachusetts, held in the Masonic Temple, at Boston, December, 1887.

Most Worshipful HENRY ENDICOTT, Grand Master ; Right Worshipful SERENO D. NICKERSON, Recording Grand Secretary.

The Communication was convened to install the Grand Officers, and to celebrate the Feast of St. John the Evangelist.

The celebration of the Feast of St. John was distinguished by all the signs and tokens that our Brethren of Boston use on such occasions. Good cheer, and as the report before us expresses it, the Brethren "sat down at the heavily-loaded tables" and "discussed the various subjects before them." The Masonic Fraternity in Boston are always happy when good viands and good speeches are on the *menu* of their refreshment enjoyments. The speeches of the Past Grand Masters and Right Worshipful Brother WOODBURY were admirable. They drank toasts, but in what is not stated. Cold water? Oh, no! Toast in water is not Masonic.

PROCEEDINGS of a Special Communication of Grand Lodge, held at the city of Malden, January, 1888.

Most Worshipful HENRY ENDICOTT, Grand Master ; Right Worshipful SERENO D. NICKERSON, Recording Grand Secretary.

It was held to constitute *Converse Lodges*.

The Grand Master made an address, in which we find these sentences: "If I were to compress into a single sentence the charge which I would like you all to remember, it would be this, 'Keep your ideal high;'" and "let us believe that low aim is failure."

PROCEEDINGS of a Quarterly Communication of Grand Lodge, held in the Masonic Temple, at Boston, March, 1888.

Same Grand Officers.

The question of the jurisdiction of local Lodges in Boston and the contiguous country was considered. Boston has grown up of late, and old Landmarks in new Boston must be regulated to the new geography.

A very important subject was brought to the notice of Grand

Lodge as to a proper tomb for Grand Master HENRY PRICE, of that colony in the aforetime, now styled the first Provincial Grand Master of Massachusetts, and the time and ceremony to be adopted on the restoration of the original stone or the erection of a new monument.

It will be an imposing ceremony, doubtless.

We trust our distinguished and esteemed Brother NICKERSON will do the subject full justice in an address he ought then and there to deliver. We speak thus from our personal knowledge of his ability for such a duty.

MICHIGAN—1888.

TRANSACTIONS of the Grand Lodge of Free and Accepted Masons of Michigan, being the Forty-fourth Annual Communication, held at the city of East Saginaw, January, 1888.

Brother RUFUS C. HATHEWAY, Most Worshipful Grand Master; Brother WILLIAM P. INNES, Right Worshipful Grand Secretary.

We take the introductory paragraphs from the address of Grand Master HATHEWAY, because they are of historical interest to the Craft:

“One hundred and twenty-four years ago the Masons then in Detroit petitioned the *Provincial* Grand Master of New York for a Warrant to have and open a Masonic Lodge there; and on April 27, 1764, the Warrant was issued by Brother GEORGE HARRISON as such Grand Master (who held his authority from the Right Worshipful JOHN PROBY, Baron of Carysford, *Ireland*, then the Grand Master of England), to form a Masonic Lodge at Detroit under *whatever name they please*; and Brother Lieutenant JOHN CHRISTIE, of the Sixtieth Regiment (which had been there about four years), was named as first Worshipful Master, with other *American gentlemen* of New York as the

other officers and members; and numbered four hundred and forty-eight on the English registry, and which they named Zion Lodge, No. 1, of Detroit. Thus the first Masonic commencement in Michigan.

“During the troublous times for several years following, Masonry in Michigan seems to have become dormant; but on September 7, 1794 (thirty years after), a Warrant was issued to Brethren in Detroit by the officers of the *Provincial* Grand Lodge of *Canada*, holding authority by and under His Royal Highness Prince EDWIN, to hold a Lodge in the *city* of Detroit, in *Upper Canada*, upon the *first* Monday of *every* calendar month (they did not meet by ‘moon’ then), and was registered by the Grand Lodge of *Canada* as Zion Lodge, No. 10.

“Two years afterwards England gave up her claim to this territory to the United States and withdrew her troops, and again *Masonry* seems to have died here.

“Early in 1806, Detroit Brethren petition the Grand *Lodge* of *New York* for a *charter*, and on September 3 of that year the request was granted, and a *charter* issued by DEWITT CLINTON, the then Grand Master, and Zion Lodge was again recorded as No. 1.

“June 24, 1807, the Lodge under the *Canada* Warrant closes with this entry: ‘The Master Mason’s Lodge was then closed, and an Entered Apprentice Lodge opened. The Entered Apprentice Lodge was then closed as usual, in perfect love and harmony, and *stands closed forever*; by order of the Worshipful Master and Brethren.’

“On July 6, twelve days after, the Brethren convened at the *house* of Brother JOHN PALMER, and reorganized; Brother JAMES ABBOTT being installed Master.

“The record shows that on August 12, 1812,—*five years afterwards*,—‘Brother LEWIS CASS, from American Union Lodge, No. 1, of Ohio, was admitted a member.’ And again, on September 12, ‘It was unanimously agreed that the Lodge adjourn until the first Monday in September, 1813,’ but on account of the *Second War* it did not meet for *four years*, and thus the *charter* lapsed.

“April 9, 1816, Zion Lodge held a meeting and read a communication from the Grand Lodge of New York, dated March 14, 1816, calling Zion Lodge (late No. 1) as No. 62, and renewing its charter of 1806.

“April 15 the Lodge met and elected officers, and His Excellency, Brother LEWIS CASS, was chosen Worshipful Master, which honor he declined; and May 6, SYLVESTER DAY was elected Worshipful Master,—this being the *fourth organization* of Zion Lodge.

“In June, 1819, the Grand Lodge of New York rennumbers its Lodges according to dates of their original Warrants, and Zion is changed to No. 3, and continues so till the *first* Grand Lodge in Michigan is organized in 1826,—when she is again called No. 1,—all of which, with the Masonic history of New York, shows her to be the *oldest* Lodge *west* of the Hudson River.

“In August, 1825, Zion Lodge instituted the movement for a Grand Lodge in the Territory of Michigan, and with Detroit, No. 337, issued a call for a Masonic convention, which met June 24, 1826, Representatives being present from Zion, No 3, Detroit, No. 337, Menominee, No. 374, of Green Bay, and Monroe, No. 375, all holding charters from the Grand Lodge of New York. Later on, Oakland Lodge, No. 343, joined the convention. June 28 a Constitution was agreed upon, and July 31, Grand Officers elected, General LEWIS CASS being elected Grand Master, and Grand Lodge formed; and at the meeting of the Grand Lodge of New York, in June, 1827, the Grand Lodge of Michigan was fully recognized. April 27, 1827, the Grand Lodge was incorporated by the *Territorial Council* of Michigan.

“This first Grand Lodge organized four Lodges,—Stony Creek, Western Star, St. Cloud, and Friendship,—and seems to have ceased labor, in 1829, for about eleven years, when a volcano of Masonic confusion ensued for a few years.

“Michigan became a State in 1837.

“November 15, 1840, a convention of Masons was held at Mt. Clemens by members of Eastern Lodges, who were apparently ignorant of the former organization, for hearing of the

possibility of there *having been a Grand Lodge* in the Territory, they appointed a Committee of three to look up the matter, and adjourned to meet at same place on May 5, 1841.

“In February, 1841, the Committee (who had now found many of the *old* members) met in Detroit and held a conference with the members of the old Lodges, the Committee was increased to six, and it was decided to ‘resume’ Masonic labor in Michigan.

“Now trouble began in earnest. The only Grand Master, General CASS, being in France, the Deputy Grand Master refusing to exercise any of the Grand Master’s authority, and Zion Lodge determinedly keeping itself away from *this proposed* Grand Lodge.

“The convention met at Mt. Clemens according to its terms of adjournment on May 5, 1841, and resolved *it could* convene the lapsed Grand Lodge in a legal and constitutional manner, and MARTIN DAVIS, of Ann Arbor, Grand Junior Warden, issued an order convening Grand Lodge in Detroit on the *first* Wednesday in June, 1841, but, on account of *ill health*, he was *not present* at the meeting. LEVI COOK, of Detroit Lodge, was elected Grand Master, but not installed, and yet they announced themselves to the world as the *Grand Lodge of Michigan*, but they failed in getting *any* recognition; and yet they persisted in this course for over three years.

“June 1, 1842, LEONARD WEED was elected Grand Master. June 7, 1843, JOHN MULLETT was elected Grand Master. May 22, 1844, a special meeting was held and the different Lodges recommended to apply to the Grand Lodge of New York to renew and legalize their charters. June 10, 1843, the Grand Lodge of New York granted a charter to St. Joe Valley Lodge, at Niles, and registered it No. 93. June 8, 1844, Grand Lodge of New York granted charters (free) to Zion Lodge, No. 99, Detroit Lodge, No. 100, and Oakland Lodge, No. 101. September 17, 1844, Representatives from the four Lodges met in Detroit and *organized the present Grand Lodge*, and elected JOHN MULLETT *Grand Master*; and he was subsequently installed at an *Extra* or *Emergent* Communication by Past Grand Master LEWIS CASS.

“The Grand Lodge illegally formed in 1841 was duly dissolved and all its properties turned over to the *new Grand Body*, and the necessary ‘healing’ art was brought into use by the new authorities, and order and satisfaction soon reigned where so lately all had been chaos and dire confusion.

“In 1845, June 4, the *Grand Lodge of New York* recognized the *Grand Lodge of Michigan*, which was rapidly followed by the Grand Bodies over the world.

“And now, from that eventful historical beginning, we have nearly numbered four hundred Lodges, with a membership of thirty thousand Masons.

“Since its organization, in September, 1844, this Grand Lodge has had thirty-five Grand Masters (nearly double that of other Grand Lodges for same number of years), twelve of whom have gone from their labors on earth to give an account of their stewardship to the Grand Master above.”

The Grand Master has presented a most elaborate paper, in which he refers to very many matters of interest to his Grand Lodge and others that concern the Craft. We cannot follow or review all that we would desire to notice. The “decisions” he reports are so voluminous and cover such a variety of questions that they forbid special mention.

The case of Rochester Lodge is properly disposed of; the elsewhere rejected applicant having been enrolled in Rochester Lodge, the Grand Master of New York declared the Lodge proceeding void. Nothing else could be done, and we rejoice that the Grand Master so promptly and wisely exercised his power.

We quote as follows:

“About the close of the last session of this Grand Body, a mandamus was issued from the Supreme Court of Michigan, to compel this Grand Lodge to remove the sentence of expulsion she had unanimously passed against the individual, and which is yet in full force and effect; and though it might have been economy to have allowed the case to go by default, still the principle involved was of too much consequence to not attempt to

sustain and protect the position this Grand Lodge had so decidedly taken on the subject; and feeling well satisfied you would support the Grand Master in his efforts in this matter, he procured counsel to take charge of the case; and when the hearing finally occurred we were crowned with success, the *mandamus* denied, and the individual relegated to the same Masonic standing as before,—expelled.”

We here insert the opinion of the Court :

“ GRAND LODGE F. AND A. M. OF MICHIGAN.

“ OFFICE OF GRAND SECRETARY,
“ GRAND RAPIDS, MICH., June 20, 1887.

“ DEAR SIR AND BROTHER,—I forward for your information, and that of the Craft generally, the opinion of the Supreme Court of this State in the case of CALVIN C. BURT *vs.* the Grand Lodge F. and A. M. Kindly make such use of it as will place the matter in the proper light

{ SEAL OF } before those whom it concerns.
{ GRAND LODGE. }

“ Fraternally yours,

“ WM. P. INNES,

“ *Grand Secretary.*”

“ ‘ CALVIN C. BURT, *Relator*,

vs.

“ ‘ MICHIGAN GRAND LODGE OF FREE
AND ACCEPTED MASONS.

“ ‘ Mandamus to Compel Restoration to Membership—
Corporations—Voluntary Societies—Denied.

(*Decided May 5, 1887.*)

“ ‘ CAMPBELL, *Ch. J.*, delivered the opinion of the Court :

“ ‘ Relator seeks a *mandamus* to compel the rescission of an order of respondents expelling him from the body. This was adopted in 1880. Soon thereafter he applied to this Court upon the supposition that this was done in the course of an appeal

from Michigan Lodge, No. 50, of Jackson, and as an affirmance of the action of that Lodge, which he claimed to have been in violation of his rights. Assuming that this Lodge was a corporation, of which he was a member, for purposes of a mixed character, the application for a *mandamus* was denied on the petition itself, as indicating that he had chosen this remedy by appeal to the Grand Lodge as a domestic tribunal, and must abide by it.

“By the present application, which has been very long delayed, it appears that the Grand Lodge, instead of acting on his appeal, expelled him as having by his showing in that case declared himself not a member, and not capable of becoming a member of that body or any of its subordinate Lodges.

“This being original action of a corporation in which the petition before us indicated that relator might have rights which had been disregarded, we allowed an order to show cause. Cause is shown, and the return is not disputed. We are therefore to determine whether we have authority to relieve him. He applies on the ground that, being a member of the Masonic body from another State, he became on his residence in Jackson subject to the jurisdiction of the Jackson Lodge before mentioned, and was charged in that body with what was claimed to be offences against his duty as a citizen and a Mason, and condemned without any regard to his rights to a fair hearing. On appeal to the Grand Lodge, the proper committee of that body reported unanimously that the action of the inferior body was wrong and unjust, and they exonerated relator from the condemnation as entirely unwarranted. But the Grand Lodge, finding that relator, in his objections to the action of the inferior Lodge, had asserted his independence of their jurisdiction by reason of his holding a high office in a different order of Masons, with which the Lodge had no intercourse or relations, expelled him on that account, what was nominally an expulsion being practically no more than a refusal to recognize him as a Mason of their Order.

“The only ground on which this Court can interfere with organized bodies by *mandamus* in aid of a member is that as

corporations they are subject to our judicial oversight to prevent their depriving members of corporate privileges illegally. Where such bodies are not corporations, or where the question presented does not involve tangible and valuable corporate privileges, we cannot interfere in this way. A person who is wronged, if he has a legal course of action, may pursue it in the appropriate action for damages against the persons who wrong him, but *mandamus* cannot lie.

“ ‘ With the Masonic body, as such, we have no more to do than with any other voluntary society. *They may do what they please in regard to their social relations. As a body they have no corporate existence and no corporate liability in this State.* We only know such bodies as have taken corporate powers and duties in this State, and those corporate bodies we can only consider in their corporate relations. *Such purely social relations as their members possess are held not by virtue of their corporate condition, but on other grounds.*

“ ‘ No private corporation can have any power as such except over those who have become its members. We cannot give, and have not attempted to give, jurisdiction to any private corporation over any one else. *If the body known as the Lodge in Jackson, that undertook to deal with relator, had any concern with him as a stranger belonging to the Masonic Order, it is not a power derived from the laws of this State.* If, therefore, he is liable or otherwise injured, or if they undertake to discipline him, we cannot give him this remedy because we cannot make him a member if he is not one already. He may have some other action, if not barred, but he cannot have this.

“ ‘ The Grand Lodge was incorporated *by special charter in 1849*, and was made to consist of certain gentlemen named and their associates and successors. No terms of membership were defined in the charter. This left the incorporators who were named to determine as they saw fit in what way membership should be created and succession continued. They provided that no one should be a member of the corporation except certain high officials present or Past Masters of subordinate Lodges, and provided for organizing these Lodges, which were to fur-

nish the members of the Grand Lodge. Each Lodge was to have full control over the admission of its members, and certain recognition was had of eligibility to membership of Masons in good standing from other States and places ; but they were not made members unless chosen in the prescribed way. No one was eligible unless belonging to the York Rite Masonry, and all others were to be excluded.

“ ‘ Relator was never made a member of the Jackson Lodge, and therefore never had any direct or indirect corporate relations with the Grand Lodge. No other than corporate relations come within our jurisdiction. But the return, which is not put in issue, indicated that he has become an officer of a Masonic body with which the Grand Lodge and its branches are not in harmony or Masonic relations. This would apparently make him ineligible to corporate membership. It is enough, however, for the present inquiry, that he is not, and never was, a member of the Grand Lodge, or of the Lodge that originally undertook to expel him. *For these reasons the mandamus must be denied ;* but as the respondent, without jurisdiction to discipline him, instead of so declaring, took steps that were apparently disciplinary, we do not think it proper to give costs against him.

“ ‘ SHERWOOD and MORSE, *JJ.*, concurred ; CHAMPLIN, *J.*, did not sit.’ ”

We never can believe that any court of lawyers, men learned in the profane law, will ever attempt to regulate Masonic institutions by the principles of jurisprudence which can have no possible cognizance. The legislation of Masonry, and the administration of its own special and peculiar laws, belong exclusively to Freemasonry.

When it is known of all men who have any pretension to intelligence that the Fraternity of Freemasons is governed and regulated by rules voluntarily agreed to and accepted by each man who is united with it, and who must obey them as they are administered, there can be by no possibility any specious or pretended reasons for the interference of a profane authority, judicial or otherwise, which is a total stranger to the principles

of Masonic jurisprudence. The Supreme Court of Michigan has established this fact, and it is worthy of the attention of those who seriously regard the integrity of Freemasonry as best maintained by its own regulations. The Supreme Court of Michigan is composed of jurists.

He who unites himself with the Masonic Fraternity surrenders all rights which attach to him as an individual member of society, so far as an appeal for the protection of those rights contravenes the law of the Fraternity, which he accepted of his own free will and accord. This view may not be regarded as free from objection by those who fail to comprehend the true basis of the voluntary association of members of an institution older in history than the profane governments that are invoked to interfere in its affairs.

When profane societies are formed, the constituents surrender certain individual rights the better to organize those societies. So far as the laws governing these societies provide for the protection of the rights of each individual, this law can be invoked for that purpose.

By a parity of reasoning those rights which a man surrenders cheerfully, willingly, without any influence or inducement thereto, in order to unite himself with an institution having a history older than any existing human government, cannot, after he has become a member of that institution, invoke the laws of society foreign to the institution, to guard the individual rights he has so surrendered.

We must notice one or two of the Grand Master's decisions.

A Lodge has a Senior Deacon who is so deaf that he cannot be made to hear without hallooing so loud as to be heard by persons in the public street, and the Grand Master decides that, as the Lodge elected so incompetent an officer, the members "must forever after hold their peace." We doubt it.

"Would I do right to confer the degrees on one whose left hand is minus the thumb and first two fingers to the first and second joints?" To which the Grand Master answers: "I do not see any actual disability in this case, as it is the left hand that is injured." As it is the *left* hand—oh! well, if it was the *right*

hand he would be disqualified. This, in our view, is—well—it is not in harmony with Masonic law.

See how this trifling with a Landmark brings the Lodge into ridicule, for another question followed.

“Will you grant permission to receive petition and confer degrees upon a candidate whose left foot and ankle have been amputated, and who is now wearing an artificial one?” To this question the Grand Master “does not feel at liberty to do so,” and in this decision he further adds: “The loss of a foot is an absolute imperfection. The Grand Master should not dispense with such a necessary qualification of a candidate.”

There is a sublime innocence in all this.

We close the decisions with the following:

“*Question.* Must not a Brother declare and continue a belief in Deity? And if he will not, and publicly denounces such as sheer nonsense, and is still worse in his language, and declares himself an unbeliever—ridicules the existence of a God—of any Ruler of the universe, should he not be disciplined (expelled)? And what should be done with our Master, who sustains him?”

“*Answer.* This is an astonishing question in this age of civilization, and provokes sorrow and disgust in one’s mind to think any one, more especially a member of this great Fraternity, whose principles are sacredly founded upon such a belief and existence. The leading requirement of the ancient charges is ‘of God and religion.’ In 1860 this Grand Lodge declared the Holy Bible to be the great grand basis of Masonic belief, the life and soul of Masonry in all Christian countries; and at each step of the Masonic journey the mind is directed to the Holy Bible, containing not only the elements of his faith, but the very essence of his Masonic existence. We are taught that it is the inestimable gift of God to man, the rule and guide of faith, and it is always on our altars, and upon which we obligate all new-made Brothers. It is one of the great lights in Masonry. Having received the gift from such a high and sacred source, and acknowledging the supremacy and power of the ‘Great I Am,’ how any Mason can avow such belief—or

disbelief, as you mention—I cannot readily understand. A man may be an atheist or an infidel ; and if so, he cannot be a Mason. An indispensable requisite to being made a Mason is an absolute belief in God, and should be taken in its broadest sense ; and that such a belief has entered his heart and is a part of his necessary preparation before being made a Mason. The heart that could conceive such an unbelief and any Brother that would retain it are recreant to every principle and teaching of Masonry. All such views are subversive of Masonry. It is a cancer that must be removed if we would prolong our high position as teachers of morality. We must apply the knife of extinction to all who so avow themselves. Any Worshipful Master who condones or supports such false views strikes a savage blow at our ancient, time-honored requirements, and should be relieved of his gavel and the high and honorable position he is so traducing, and, if proper complaint is made, the Grand Master will certainly attend to it. This may be delicate ground to tread upon, but it certainly requires active, positive, and even heroic treatment to eradicate the disease.”

It will be easy, ere long, if men without feet or hands can be made Masons, to initiate those who have no souls. Why not ? Violate one Landmark, and the precedent will permit all the Landmarks to be set at defiance.

Our beloved Brother Right Worshipful WILLIAM P. INNES, Chairman, presents his report on Correspondence. It contains three hundred and forty-six pages of the printed pamphlet of the Proceedings of the Grand Lodge. Such a paper from so distinguished a Masonic authority is worth reading. We enjoyed it. There are very few reporters who can claim the ability, care, industry, and capacity for this work which Brother INNES exhibits in this paper. His notice of Pennsylvania is, like all his work, thorough. For ourselves, we thank him for his notice,—would more than thank him, if we felt we deserved it.

Most Worshipful WILLIAM B. WILSON was elected Grand Master ; Right Worshipful WILLIAM P. INNES was re-elected Grand Secretary.

MINNESOTA—1888.

PROCEEDINGS of the Thirty-fifth Annual Communication of the Grand Lodge of Minnesota, convened in the Masonic Hall, at St. Paul, January, 1888.

Most Worshipful JOHN H. BROWN, Grand Master; Right Worshipful A. T. C. PIERSON, Grand Secretary; Worshipful Brother THOMAS MONTGOMERY, Assistant Grand Secretary.

The perusal of the address of Grand Master BROWN and of the Proceedings of the Grand Lodge in its sessions has been to us an agreeable task. We rejoice to see the conservative views of the Grand Master, his careful supervision of the Craft of his jurisdiction, the earnest manner he shows in dealing with questions which relate to the affairs of his Grand Lodge. His decisions are well stated and he draws in most cases the true line between Masonic law and what some Brethren mistake for it. He is judicious and painstaking in his investigations of cases presented to him. The Grand Lodge has shown earnest activity in its work.

We deeply regret to find that the Brethren of Minnesota have been led away from the only foundation of Freemasonry, by seeking what is known as an "Act of Incorporation" from the profane legislature of the State. We have found, after long experience, that it is most unwise, and often perilous, to put the body of Freemasons under the control of profane legislation. It will yet be found to be so where it has been done.

Our most esteemed and respected Brother Right Worshipful A. T. C. PIERSON, Chairman of the Committee on Correspondence, presented his annual report.

Those who are familiar with the reports of our dear Brother will find the one under review equal to his best, though not so voluminous as it might have been, for all he writes is instructive and pleasant reading. This time our Brother has shown an affinity for poetry, for he has inserted in his notice of the Grand Lodges various poetic effusions taken from the pages of the reports of their Committees on Correspondence.

It is a change from the more sedate style of these papers, and attractive to those who are "cultured" enough to recognize that it is poetry.

We rather think that this age will not be marked in history by the contributions of our Brethren to the poetic art.

We beg to offer to Brother PIERSON our most sincere salutations of Masonic and personal esteem.

Most Worshipful JOHN H. BROWN was re-elected Grand Master; Right Worshipful A. T. C. PIERSON was re-elected Grand Secretary.

MISSISSIPPI—1888.

PROCEEDINGS of the Seventieth Annual Communication of the Grand Lodge of Mississippi, held in the Masonic Hall, at the city of Columbus, February, 1888.

Most Worshipful E. GEORGE DE LAP, Grand Master; Right Worshipful J. L. POWER, Grand Secretary.

Eight Past Grand Masters were present.

Grand Master DE LAP makes his address necessarily important to his Grand Lodge, for it, with the correspondence attached, is a most elaborate report of his opinions; the discussion of all kinds of questions; the line of reasoning he followed in coming to his conclusions, and the expression of his doubts as to some of his decisions. This, of course, will be very interesting to the Lodges and the Craft of Mississippi.

To one who delights to read these addresses of Grand Masters, in order to ascertain the real condition of the Craft, and the growth in knowledge of Masonic Jurisprudence, and the spirit of the administration of the law governing the general Craft, the style adopted by Most Worshipful Grand Master DE LAP in framing his address is not attractive. The correspondence of the Grand Master is more of domestic than of general interest; yet if the opinion of the Grand Master in these cases covered by the correspondence was succinctly stated, it would be less exacting on the reporters of Grand Lodge Proceedings.

We very well know the addresses of Grand Masters are for the use, instruction, and information of the subordinate Lodges of their jurisdictions, and no one not directly concerned has any right to criticise. Indeed, it is an impertinence to do so. We feel abashed at our temerity in this instance, but really we could not help it.

The Grand Master is decided, we think, as to the use of Lodge halls by other bodies or societies, which he opposes ; and he is wise.

We do not think the Grand Master has exhaustively considered the question of "the right of every Mason to visit and sit in every regular Lodge." The right is one incident of the Masonic character,—that is, every Mason has the right of visitation in every Lodge, because he has the right as a Mason to his membership in his own Lodge. It is an attribute of his Masonic standing. But Lodges have rights, and every member of a Lodge has rights, and there are duties and responsibilities attached to them. A Mason who is not a member of a Lodge which he seeks to visit must surrender his incidental right to the direct and paramount right of members of that Lodge. The right of a member of a Lodge to refuse the admission of a visitor to a Lodge meeting is controlling, because his obligation and responsibility to his Lodge demand that he should not permit its harmony or his own enjoyment of his Masonic right to be disturbed by the recognition of only an incidental right of one who has no direct interest in the Lodge.

We think the plainer interpretation might be, the privilege of visitation does not abrogate the right to object.

The Grand Master seems to define the denial of the right of visitation in a special case to be an innovation on the "body of Masonry." The Landmarks which prohibit that relate to very different questions.

The report of Past Grand Master KIMBROUGH, Chairman of the Committee on Law and Jurisprudence, presents a very concise report on thirty questions submitted to it. We agree with Past Grand Master KIMBROUGH in all his decisions so reported, not on questions under the Grand Lodge Constitution. They are not of general interest.

We especially agree with the decisions 17, 23, 29, 30.

The power and authority of a Grand Master is not confined to the provisions of a Grand Lodge Constitution,—by no means. A Grand Master of Masons has inherent Masonic authority, which a Grand Lodge Constitution cannot impair. But the question decided by Answer 29 we do not regard as involving this inherent right, for the Grand Lodge itself controls what are known as Lodges U. D., as we understand it. We have no such Lodges in our own jurisdiction, and therefore speak with caution.

The report of this Committee on "*Saloon-Keeping*" is not here to be considered. Yet we cannot refrain from a word on the spirit of the last sentence of this report, viz., "We concur with the manifest judgment of this day and civilization that saloon-keeping is unmasonic,—an offence against Masonry."

The manifest judgment of this day—meaning, we suppose, the opinions of a large body of citizens in certain locations—cannot be made a Masonic objection, in a Masonic Lodge, against an applicant that possesses all the Masonic requirements for initiation. To inject the "manifest judgment of this day" into the regulations of Masonry is making Masons dependent on any "manifest judgment" of the profane, however asserted.

It is only as to the effect which is to be given to this very vague, misty, emotional, or otherwise doctrine of "manifest judgment" that we speak.

Our esteemed Brother Right Worshipful A. H. BARKLEY, Chairman of the Committee on Correspondence, presents his report, which is a most interesting and excellent paper,—remarkably so,—and we must congratulate him on the thoughtfulness he shows in its preparation. He is an experienced reporter, a Masonic student, and a thinker, let us add.

We have carefully read this report. It appears that we ought to confine our remarks to our Brother's notice of Pennsylvania. Brother BARKLEY is not satisfied as to the position taken by us, that "*a youth is of Masonic age* when he is made by" our Grand Master of his own authority without any preliminary preparations. He cites us to show authority therefor.

This, we think, is plainly stating the question. We contend that there is no such period in the qualifications of one seeking initiation as *legal* age. There is, however, the essential qualification of *lawful* age. This lawful age of a candidate is recognized as a prerequisite for the action of a Lodge. That, in the language of the Landmark, is “of *mature* age.” Mature age is Masonic age. A Lodge must be satisfied that the candidate is of “*mature* age.” The Lodge works under defined powers. It has neither right nor prerogative to alter or change the prescribed form for its own action, for the operation of the principle requiring mature age is rigid, unbending, and absolute; because a Lodge has no inherent rights, those it possesses are “to make Masons,” and candidates must be of mature age, or the Lodge, acting on any other ground, violates the power to make Masons granted to it, in and by its charter. There are many reasons for this. If every Lodge had only its own discretion to guide it, there would be no uniform standard of mature age. What *mature* age may be is possibly best determined by the rule which has accepted *legal* age as the period when males are supposed to be of mature age. This is the best criterion, for it is universal almost in profane society. Only so. But “*a youth under age*,” as Masonically considered, may be of *mature* but not *legal* age. Lodges cannot take this refinement of physiological condition. They are, therefore, forced by the necessity of the case to interpret *mature*, as *legal*.

There are three standards of adultism,—*legal*, *lawful*, and *mature* age. Legal age is fixed at twenty-one years, because the consensus of profane legislative opinion has designated this conventional period as the time when adultism begins in the social relations. For the purposes of the operations of laws which regulate, assert, and protect individual rights of males, this legal age is established.

An adult may be of lawful age when no law exists which restricts or restrains his individual action unless he is proven to be of legal age. An act of an adult may be lawful though not legal. What is prohibited until the adult is of legal age makes his acts until then illegal. If no such restriction or assertion is

in the letter of the law, the act may be lawful. A voidable act is not void, it may be. A male may marry before twenty-one, and the marriage is lawful.

Mature age is a Masonic term. There is no such word as *legal* in the Masonic vocabulary. Mature age depends on psychological conditions. A mind may be mature, the physical condition may be mature, the moral fabric may be mature, before the individual is of legal age. How many are immature long after reaching legal age!

When the Grand Master makes a male a Mason “on sight,”—that is, by his inherent authority as a Grand Master of Masons, using his “high prerogative” to initiate a youth under *legal* age,—he can determine if he is of *mature* age. His decision is final and conclusive. When such a male is thus initiated by the Grand Master, the fact of his being of *mature age* is determined. This is a final adjudication of the fact of the *Masonic* age of the individual.

Now, the powers of Grand Masters are as positive, inherent, and absolute in all such cases as are their obligations, will, knowledge, discretion, and the traditions of Masonry. Landmarks are not written. We know of none. They cannot be. There are duties imposed on Grand Masters which are not anywhere to be found except among the traditions of the Craft. These traditions have the authority of the highest import. They cannot be contradicted when once acknowledged. Grand Masters have, by this tradition, rights and powers not doubted, because they cannot be contradicted. There is a principle in Freemasonry, we think, which establishes that “*what is not prohibited is permitted.*” If permitted by, if you please, usage and custom, then it becomes a Landmark, and these Landmarks are among the traditions of Masonry. Therefore the authority of a Grand Master to make a “Mason on sight” of a youth under *legal* age is undoubted, for this, if for no other, reason, that he decides and determines by virtue of his high prerogatives, his traditional authority, that the youth is of *mature* age, of Masonic age, and, as the power thus exercised was never granted in a written *charter*, which is required to constitute Lodges, it is inherent

in the Grand Master, and it lies in the traditions of Freemasonry.

The symbology, the esoteric teachings, and their true meaning in the hidden and tyled Ritual of Masonry, must be the subject of long investigation, study, and thought. What is taught by those who are qualified to teach is not written, nor told on the house-tops. A lifetime devoted to this study does not enable the earnest student to acquire all the knowledge hid in the mysteries of Masonry. But it may be truthfully said that the Masonic student, intent on tracing the origin, life, history, effects, and the hoary antiquity of our Fraternity and its indestructible vitality, will discover that in the traditions of Freemasonry its spirit and its power lie embedded in its Landmarks.

We hope our dear Brother BARKLEY will accept these suggestions as our tribute to his earnest desire to be informed of the grounds on which we rest the question. Of course, we do not expect he will be satisfied. We tender him our most cordial, fraternal, and personal regard.

Most Worshipful M. M. EVANS was elected Grand Master ;
Right Worshipful J. L. POWER was re-elected Grand Secretary.

MISSOURI—1888.

PROCEEDINGS of the Sixty-eighth Annual Communication of the Most Worshipful Grand Lodge of Missouri, assembled in the Masonic Hall, at St. Louis, October, 1888.

Most Worshipful WILLIAM M. WILLIAMS, Grand Master ;
Right Worshipful JOHN D. VINCIL, Grand Secretary.

The address of Grand Master WILLIAMS is very interesting. He is cautious, thoughtful, and earnest.

We quote from his remarks as follows :

“I recall, as of practical importance, and not covered by

reports of former Grand Masters, only one ruling made since the last session of the Grand Lodge. As an appeal is pending therefrom, it is proper that it should be reported. The Grand Lodge has heretofore decided that, upon a Masonic trial, the record in a *criminal* proceeding against the defendant for the same offence with which he stands charged before the Lodge may be read in evidence.

“Can the judgment or decree in a civil case be so used?”

“I present, upon that point, for your consideration the following

“DECISION.

“Where the pleadings in a civil suit to which a Mason is a party, and in which he has the right as well as the opportunity to appear, present the sole issue as to his guilt or innocence of a crime, the judgment or decree therein is competent evidence in a Masonic trial for the same offence. The question came up before me in a case where the charge was adultery, and in support thereof the decree against defendant in a divorce suit, predicated upon that ground, was offered in evidence. Our Lodges have no power to issue compulsory process for the attendance of witnesses who are not Masons, and unless such a record can be so used, one who is guilty of a heinous offence, and so declared after a fair trial by the courts of his country, may, to the discredit of the Fraternity, still remain in ‘good *Masonic* standing’ although his *other* standing in the community is anything but good.”

We fear there is too much latitude in this decision. The verdict in a profane court of the guilt or innocence of a Brother on trial for an offence against profane laws is testimony of that fact only. The proceedings of the trial are not testimony. If the Brother is on trial before his Lodge for the same offence for which he was tried in the civil court, and the offence charged before the Lodge is not a Masonic offence, the Lodge has no jurisdiction. If the Brother is charged with “conduct unbecoming a Mason,” and the specification is that he has violated

the law of the land, then the verdict only in the profane court may be testimony before the Lodge to sustain such specification.

It is not in harmony with the jurisprudence of Masonry to turn Lodges into courts to try members for offences which are exclusively violations of the laws of profane society. Lodges can take jurisdiction only of Masonic offences.

The Grand Master speaks most approvingly of "State Lodges of Instruction." We suppose there are Grand Lodge Communications held in various parts of the jurisdiction for the instruction of the Craft in the principles and jurisprudence of Freemasonry. We most cordially agree with Grand Master WILLIAMS in his views as to the great benefit of such Grand Lodge meetings. He adds that a new feature has been ingrafted on these schools for instruction, by the delivery of an address on some Masonic subject, including "the history, symbolism, and moral teachings of Masonry." This is most important. Our Craft has so few opportunities to be taught the *essentials* of Freemasonry by competent authority that we regard it as of high import to the constituency of every Grand Lodge that such schools should be made imperative. The "floor work" is elaborated too often, while those who look on—young Masons and old Masons—have no comprehension of what it all means, or what lies underneath this routine, to them without meaning. It is instruction in this *meaning* which the Craft needs.

We are gratified to read the following in the address of Grand Master WILLIAMS. We had a fear that the current slander among some of the profane against the Craft might have been based on the over-zeal of the morbidly philanthropic:

"THE MAXWELL CASE.

"The trial of HUGH M. BROOKS, *alias* MAXWELL, has passed into history. The case attracted wide-spread attention, and everything connected with it was read with eager interest. It also has a Masonic history which it is my duty to present. While the matter was pending before the Executive of the State, upon an

application for a commutation of the sentence pronounced by the courts, it was published far and wide that the Masonic Lodges were endeavoring, in their character as Masons, to influence Executive action. I did not believe that any of our Lodges had committed such an indiscretion, yet such wide currency had been given to the report that it seemed necessary to take some official action in the matter, and to promptly repudiate, in the name of the Grand Lodge, such *alleged* interference. As soon as the matter was brought to my attention I sent the following telegram :

“ ‘ *Rev. John D. Vincil, Grand Secretary Masonic Grand Lodge, St. Louis, Mo. :*

“ ‘ If any Lodge has in any manner attempted to interfere in the Maxwell case, as is reported, its charter will be arrested at once. Have D. D. G. M. COLLINS investigate and report. The Grand Lodge will not tolerate any effort to use the influence of Freemasonry in any manner whatever, either for or against the prisoner in this or any other case. Such matters are entirely foreign to our organization. If necessary, let the Lodges be notified of this action.

“ ‘ W. M. WILLIAMS,
“ ‘ *Grand Master.*’

“ In accordance with the direction contained in said telegram, Right Worshipful Brother COLLINS made a thorough investigation of the matter, and, I am glad to state, found that the rumors were without foundation, and that none of our Lodges had attempted to interfere in the matter in any way. While further proceedings were unnecessary, I feel that it was well that action was taken, so that any misapprehension upon the subject might be removed, and the position of the Grand Lodge in such matters be understood.”

We copy the following. It is to us a sincere gratification to read it, for we have a conviction of its just estimate of our

esteemed Brother's labors, zeal, and high appreciation of the integrity of the Landmarks of Freemasonry :

"I cannot conclude this report without acknowledging my obligations to Most Worshipful Brother VINCIL, our efficient Grand Secretary, for his aid and assistance during the past year. I have had frequent occasion to call upon him, and *never* 'found him wanting,' either in the *ability* or *willingness* to respond to the call. I am indebted to him for many favors, both personal and official. His services to the Grand Lodge have been invaluable."

The Grand Secretary, Right Worshipful Brother VINCIL, reports as follows. We give it here that the Craft may know by "Masonic report" what are the new Lodges in Missouri :

"Ava Lodge, No. 26, Ava, Douglas County.

"Humphreys Lodge, No. 32, Humphreys, Sullivan County.

"Monticello Lodge, No. 58, Monticello, Lewis County.

"Cuba Lodge, No. 312, Cuba, Crawford County.

"Blue Springs Lodge, No. 337, Blue Springs, Jackson County.

"Reynolds Lodge, No. 385, Black, Reynolds County.

"Sedgewickville Lodge, No. 426, Sedgewickville, Bollinger County.

"Lafayette Lodge, No. 437, Corder, Lafayette County.

"Dexter Lodge, No. 532, Dexter, Stoddard County.

"Walker Lodge, No. 533, Walker, Vernon County.

"Columbia Lodge, No. 534, Pacific, Franklin County.

"Blackwell Lodge, No. 535, Blackwell, St. Francois County.

"Ingomar Lodge, No. 536, Willow Springs, Howell County.

"The above Lodges were severally organized and have made good progress, as shown by their returns, which were promptly made.

"LODGES UNDER DISPENSATION.

"Fifteen Lodges have been working under authority from the Grand Master, or the Grand Lodge during the year. Rus-

sellville Lodge, at Russellville, was continued U. D. by the last session of this body. Labelle Lodge, at Labelle, Lewis County, was created by the Grand Lodge one year ago. The Grand Master has granted thirteen Dispensations for the formation of new Lodges. The list of all Lodges working under Dispensations, fifteen in number, is herewith furnished :

- “ Russellville Lodge, Russellville, Cole County.
- “ Labelle Lodge, Labelle, Lewis County.
- “ Puxico Lodge, Puxico, Stoddard County.
- “ Sparta Lodge, Sparta, Christian County.
- “ Pine Lodge, Pine, Ripley County.
- “ Bethel Lodge, Bethel, Shelby County.
- “ Kennett Lodge, Kennett, Dunklin County.
- “ West Gate Lodge, St. Louis, St. Louis City.
- “ Weatherby Lodge, Weatherby, DeKalb County.
- “ Bayou Lodge, Bakersfield, Ozark County.
- “ Waynesville Lodge, Waynesville, Pulaski County.
- “ Braymer Lodge, Braymer, Caldwell County.
- “ Hermon Lodge, Liberal, Barton County.
- “ Claflin Lodge, Protem, Taney County.
- “ Canopy Lodge, Aurora, Lawrence County.

“ ARRESTED CHARTERS.

“ By order of the Grand Master, the following Lodges have been closed up, and their charters are now on file among the archives of the Grand Lodge :

- “ Ionic Lodge, No. 235, Rensselaer, Ralls County.
- “ Warsaw Lodge, No. 365, Warsaw, Benton County.
- “ Plumb Lodge, No. 375, Middletown, Montgomery County.

“ The books and papers of said Lodges have been received, and are now on deposit in the office of the Grand Secretary.”

Most Worshipful Past Grand Master NOAH M. GIVAN, Chairman of the Committee on Appeals, made a report covering, we regret, so very many important cases. We can only notice Appeal No. 1 against Van Buren Lodge, No. 509.

The appellant was expelled from the Lodge, having been charged with murder in the profane court, and was tried by his Lodge and expelled. We can hardly unite with the reasoning in the report of the Committee on Appeals.

No. 2. Yet the appeal in this case is sustained. The accused was charged in the first specification with incest with one daughter, and in the second with soliciting intercourse with another. He was acquitted on the first and convicted on the second. His ground of appeal is that the Master had the name of the daughter referred to in the second specification stricken out and inserting the name of another daughter. On this the appeal was sustained and a new trial ordered.

We feel great doubt if we are justified in taking so much space to give the following report of Right Worshipful Past Grand Master GIVAN, from the Committee on Appeals. The case is a most important one. The report is strong, able, and interesting. The subject is fundamental in Freemasonry. On full reflection, we regard it as too important to be left to a synopsis. We trust the Craft will read it:

“In this case the specifications were (1) threatening to stop an Entered Apprentice (naming him) from advancing; (2) denying the Divine authority of the Holy Bible; (3) non-belief in the existence of Deity.

“The appellant was acquitted of the first specification, but was found guilty of the other two, and expelled. He appeals, and, as the only ground of appeal, states, ‘that I do not consider that the Lodge has any right or authority to question my religious belief.’

“The evidence, including his own statement to the Lodge at the trial, shows that he does not believe any part of the Holy Scriptures or Bible, as a revelation from God, does not believe in the God of the Bible, his belief being, to use his own language, ‘I believe God is a Supreme Being, and created all things, and made unchangeable laws to govern the same,’ and he gets his ideas of God ‘from the works of Nature and what I can see around me.’

“ When asked if he believed in the same Deity as when he was made a Mason, he answered, ‘ I do not.’ To one of the Brethren, who was a witness, he stated that at the time he was made a Mason he believed in God and the Bible as firmly as anybody, but after getting older he found out better.

“ At the trial he was represented by two Brethren as counsel, and one of them, Brother C. C. ARNOLD, has furnished your Committee with an elaborate argument in his behalf.

“ We have given the case and the argument that careful consideration which its importance demands. We approach the discussion of the questions involved with a realizing sense of the delicacy of the subject. The appellant is not charged with any offence which implies turpitude or intentional wrong. He is not a violater of the laws of the land. He is not a criminal in this land of ours which tolerates the largest liberty of conscience. From all that we know he may be as good and upright a citizen as any in the Lodge. Belief is often a matter over which we have little or no control. When we reach a conclusion on any subject, after examining the evidence *pro* and *con*, if we are honest in our conclusions, we are entitled to respect as honest men. Any action of any society, in this country, which tends to impair liberty of conscience or freedom of thought is watched with a critical eye. Societies founded on any belief may, however, require its members to conform to that belief, without encroaching upon these rights. The very essence of our freedom is that those who are in harmony on any given subject may associate themselves together, and may exclude from their number those who are not in harmony with them. When we, as Masons, are compelled to separate from a Brother on account of his honest convictions or belief, we can but experience feelings of regret. We do not put him away as a monster, but rather as a friend, whose opinions, honestly formed, have placed him out of harmony with the symmetry of our edifice. If his belief is in conflict with the fundamental principles of Masonry, if he cannot promulgate its most important teachings, and especially if he must, to be consistent with his belief, antagonize its plainest precepts, he cannot be a Mason in fact, however long he may

have been one in name. However sincere or good a man he may be, he cannot be a Mason unless he can subscribe to the principles of the Order,—not necessarily to everything in detail, but to its fundamental teachings.

“ One of the first acts of an initiate in Masonry is to trust in God,—not the God of Nature alone, not a force of Nature, but the one true and living God. There could be no such thing as trusting in an unchangeable law of Nature. He has advanced but little farther when he is taught that the religion of Masonry consists in an unfeigned belief in the one living and true God. In the very act of being permitted to see the beauties of the Lodge, he is greeted with the words, ‘God said, let there be light,’ etc. The God of Nature does not talk, and never said, ‘Let there be light.’ A little farther on he is taught to so divide his time as to give eight hours of each day to the service of God and a distressed Brother. Again, one of the great duties which, as a Mason, he is charged to inculcate, is to never mention the name of God but with that reverential awe which is due from a creature to his Creator; to implore His aid in all laudable undertakings. He is taught that before engaging in any important undertaking he should invoke the aid and blessing of Almighty God. At almost every step in his journey through the various degrees of Masonry he has met with similar teachings. If these references in our beautiful ceremonies only refer to the God of Nature, or to the God which our Brother now believes in, they would be meaningless and foolish. If the applicant himself had entertained his present views when he received the degrees, he would have elected ‘to retire’ when that opportunity was given him. Our ceremonies to such an one must be as ‘sounding brass and tinkling cymbal.’

“ Our teachings with reference to the Holy Bible are no less at variance with the belief of the appellant. He was early taught that the Holy Bible is dedicated to God, because it is His inestimable gift to man as a rule for his faith and practice. The Masonic definition of a Lodge shows the necessity of the Holy Bible. It is as follows: ‘A Lodge is a certain number of Masons, duly assembled, with the Holy Bible, square, and com-

passes, and a charter from a Grand Lodge authorizing them to meet and work.' It is as indispensable to the existence of a Lodge as the square or the compasses, or even the charter. Our Ritual teaches that 'the furniture of a Lodge consists of the Holy Bible, square, and compasses.' MACKEY says, 'It is a Landmark that a "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge.' He then defines what is meant by the 'Book of the Law.' It is 'that Volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the universe.' But it is urged that many Masons do not believe that all of the Bible is the revealed will of God ; that, for example, our Hebrew Brethren do not believe the New Testament to be a part of God's Word. True, but those living in our jurisdiction are in a Christian country where the Old and New Testaments are recognized as the revealed will of God, the Christian Bible, and the Hebrews firmly believe in the Old Testament, and devoutly worship the God of our fathers as therein revealed. The argument cannot avail the appellant, for he denies that any part of the Bible is the revealed will of God. He renounces the God of the Bible, and the Bible also. If he will place himself in harmony with our Hebrew Brethren, his Masonic standing will not be disturbed. Until he does so, he should not claim their privileges. He does not believe that God has recorded His will anywhere except in Nature. He does not believe that any book contains, or can contain, the inspired will of God. There is a vast difference between his belief and that of the Jew, the Mohammedan, or the Christian.

"This matter is placed in its true light by that distinguished Masonic jurist ALBERT G. MACKEY, who says : 'It is not absolutely required that everywhere the Old and New Testaments shall be used. The "Book of the Law" is that Volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the universe. Hence, in all Lodges in Christian countries the "Book of the Law" is composed of the Old and the New Testaments ; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient ;

and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The Landmark, therefore, requires that a "Book of the Law," a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every Lodge.'

"The God which our Brother now believes in has no revealed will except as it may seem to be manifested in Nature. He only studies or learns of God from the works of Nature. As his God has made unchangeable laws only, to govern all things, the frequent invocations in our Ritual must be to him the merest mockery. Suppose, for a moment, we admit the correctness of his position ; wherever the word God, or Grand Architect of the universe, or any word meaning the same person, is used, let us give it the meaning attributed to it by him. Then let us call the 'Great Light,' which, in open Lodge, is always open on our altar, a forgery, or, to be more mild, a fable, or legend, and then, with these ideas prominent, go through with our ceremonies : what impressions would they make? Would Masonry continue to be a beautiful system of morals veiled in allegory and illustrated by symbols? No. To the believer in our God and His Bible it would be the vilest sacrilege, and those who have 'found out better' would look upon it with contempt and disgust. With this interpretation Masonry would not stand for a day. When we reach that point we will sound the death-knell of an Order that has withstood the ruthless hand of time and through all the ages has lightened the woes of life.

"The utterances of the Grand Lodge upon this subject have been uniform. In 1877, the sentiments of Grand Master RYLAND, so beautifully expressed, concerning the Holy Bible, were heartily endorsed. In 1884, Grand Master HALL spoke with emphasis and clearness upon the same subject. He discussed a character very much akin to the one at bar, one who felt 'called upon to cast ridicule upon God's Word, the Holy Bible, and boldly avowed

a disbelief in some or all of its essential provisions.' In discussing the nature and character of a Mason's belief, Grand Master HALL says: 'His belief in God is to be taken as a declaration that it not only means more than the bare fact that there is a Supreme Being, the conception of whom is bounded by the physical senses, contracted to their narrowest limits, but that belief is in God as the Great Creator and Ruler, who watches over all. It implies a belief in God's law as laid down in the Great Light of Masonry.'

"These sentiments were endorsed by the Grand Lodge, together with the statement of the Grand Master, 'that any Lodge allowing one who holds and avows such doctrines to remain among its members should be cut off with him, and all perish together.'

"This action of the Grand Lodge must satisfy the appellant that the Lodge not only has the right and authority, but it is made its duty to question his religious belief, or rather his want of religious belief, as taught by Masonry. He must see the impropriety of his remaining a member of a Masonic Lodge. Usually a Mason who abandons his religious belief and becomes a materialist, or a disbeliever in the Bible and its God, voluntarily withdraws from Masonry. We confess to a partiality for this course. We cannot understand why a member who believes as appellant does should want to remain a member of a Masonic Lodge. To do so is manifestly inconsistent. When one has 'found out better' than the Bible and its God, he should unite with those who are in harmony with that idea. As a citizen of this free country he may exercise his prerogative of free speech and free discussion as much as he may be inclined. He should not, however, teach his views as a Mason, for they are not Masonic,—but the opposite. Neither should he be endorsed by the Order as an exponent of its teachings, for he is not.

"Throughout the ages, thousands and millions of Masons of different religious faiths have been comforted and blessed by the Great Light of Masonry. Those of the Hebrew faith by the manifestation of God to Moses, in the burning bush, and by the glory

of the Lord as it filled the Lord's house at the dedication of the Temple, as revealed in the Old Testament. Those of the Christian faith by the manifestation of God in the person of His Son, and in sweet communion with His Holy Spirit as revealed in the New Testament. To assail the faith of our Brethren is the privilege of those who may think we are wrong and who can offer us something better, but the effort should not be permitted in the name of Masonry. The assault on our citadel should not come from within. The workmen on our mystic temple should be so classified and arranged that neither envy, discord, nor confusion should be suffered to interrupt or disturb the peace and good-fellowship which prevails among us.

"In any view of the case the appellant is wrong in supposing that the Lodge has no right to deal with him for this offence. He has voluntarily disqualified himself from being a living stone in our mystic temple, and we must have the right and power to cast out faulty material.

"Let the judgment of the Lodge be affirmed."

Whatever may be the line of thought the above extract may suggest to the superficial minds of the average Mason, we, after nearly fifty years devoted to the effort to comprehend what true Freemasonry means, are deeply impressed with the importance of the subject involved in the report of Past Grand Master GIVAN.

It is undoubted that Freemasonry teaches no sectarian doctrine or religious dogma. Masons do not claim that anywhere is there to be found in Masonic Landmarks, law, or Ritual, a standard of religious opinion to which the individual members of the Craft must conform.

Yet we assert as our faith that in the Holy Bible, as it is found in all lawfully-warranted and duly-constituted Masonic Lodges, is the Great Light of our Craft. In it repose the essential, fundamental, unalterable, eternal principles which underlie Freemasonry. The Mason who denies this is unfit to remain a member of our Fraternity. The tie which binds Masons together in our Brotherhood is destroyed as to that Mason who rejects the

foundation on which this tie is based. The Turk, Mohammedan, and Christian alike find in the revealed truth which comes from God, written by inspiration in Koran or Bible, the spirit and the truth which qualify those who hold the faith there taught to be Freemasons. Without it, rejecting it, denying it, he is not a Freemason. For it has been said that within this sacred volume lies the mystery of mysteries. To accept what it teaches as we try to know it, in childlike simplicity to read it, in reverence to believe it, is the "spirit of adoption" which binds together the true Masons in the Brotherhood and the Fraternity of our glorious Craft.

We have given so much consideration to the Proceedings of Missouri that we are constrained to briefly notice the report from the Committee on Correspondence, presented by its Chairman, Right Worshipful JOHN D. VINCIL. We would love to dwell on portions of this able, critical, elaborate, and interesting paper. To follow our dear and esteemed Brother in his review of the Grand Lodge Proceedings he so fully notices, and enjoy his talks with Grand Lodge reporters, would be to us a sincere gratification. No, we cannot do it; no.

A word only as to his notice of Pennsylvania. Will our dear and learned Brother please tell us where in Masonic Jurisprudence he finds authority to class "embezzlement" as a Masonic offence? "Abusing a public trust" is not punishable by any Masonic law. If he is found guilty under the civil law, that guilt may render him unfit for membership in Freemasonry; but try him for the crime of *unfitness*, not for a crime against the criminal law of a State. Ethics in Masonry is not the loose, undefined, vague notions of that ethics which the profane make to suit persons and circumstances. Masonic ethics are easily understood; they change not, are not flexible, but bind like cords to the pillars of our Craft.

But we must not expect too much from our dear Brother. He seems occupied now with creating new symbols for Masonry. Last year he raised a banner,—a new device, we thought. This year he has added a new tool for the Masonic workman,—a *flail*. What is to be done with it? What kind of grain is to

be thrashed out? Is it corn or wheat? Who is to be *flailed*, by whom, when, and where? Is it wages or penalty?

Most Worshipful JAMES P. WOOD was elected Grand Master; Right Worshipful JOHN D. VINCIL was re-elected Grand Secretary.

MONTANA—1887-88.

PROCEEDINGS of the Twenty-third Annual Communication of the Grand Lodge of Montana, held in the Masonic Temple, at the city of Helena, October, 1887.

Most Worshipful SAMUEL WOOD, Grand Master; Right Worshipful CORNELIUS HEDGES, Grand Secretary.

The Grand Master's address is of a very high character. His opinions are worthy of thoughtful consideration.

We venture to copy the following :

“The Masonry of our ancestors shuts out the atheist and irreligious libertine from its membership. It calls for the recognition of God at every step. The All-seeing Eye is one of its hallowed symbols. The holy writings are an essential part of every Lodge, and without it no Masonic work can be done. More than this, whilst there is a single promise, emblem, or sign of Masonry in conflict with reverence for and faith in God, every precept and lesson the true Mason encounters in his progress admonishes him that he must square his life according to the sacred law if he would fit himself for that ‘temple not made with hands, eternal in the heavens.’ Masonry puts men in a devout attitude before God, and enjoins them in the strongest manner to obey His law. It does not assume to fill the place of the Church, but it does give recognition to the one eternal God and His immutable laws. It stands for more than an average amount of intellectual and moral liberty. The essence of its life is drawn from a broad sentiment that makes it impossible its followers should be intolerant. It is grounded in the spirit of toleration. It never can be true to

itself while adhering to a policy of hatred and abuse, of misrepresentation and persecution, such as we sometimes see the Church exhibit towards those whom it sees proper to designate as heretics and demons. The rights of individual opinion and the grand principles of civil and religious liberty, in the maintenance of which Past Grand Master WASHINGTON and his followers gained a crown of glory, are fundamental axioms among enlightened Masons. It sounds its key-note throughout the world by proclaiming that men are not to be interfered with ; that they shall not despise one another, because they do not agree ; that they shall be tolerant and charitable one with another. If American Freemasonry stands for anything, it stands for that great principle of complete liberty, both civil and religious, which has made the names of our fathers famous throughout the world."

The Grand Master feelingly refers to the death of Past Grand Master HUGH DUNCAN.

We are greatly pained to read the decision of Grand Master WOOD, that a man with one eye is eligible to initiation in Masonry. If he is perfect in all his members, with one of them "cast out," then we do not comprehend the Landmark. The Grand Lodge, we equally regret to know, voted down the resolution of Brother STEDMAN, dissenting from the Grand Master's decision.

We do not wonder that so much attention was given by the Grand Lodge and the Grand Master to the notion that *work*, Montana *work*, and the exemplification of the *work*, was needed. Even Past Grand Master MORRIS was invoked to aid in spreading "light." He lectured "upon the Ritual" and recited his own poem, "The Level and the Square." We hope some advantages may be gained by these efforts to know the spirit, as well as the letter, of Masonic law. "The letter killeth" when the spirit has left it,—only then. The letter without the spirit is a corpse. The spirit of our jurisprudence teaches, not the letter. A Brother with one eye may not see when the spirit has left the letter, ready for burial.

Our dear Brother HEDGES, Chairman of the Committee on Correspondence, made a special report.

We rejoice he did not enthusiastically endorse that unknown quantity called the Grand Lodge of the Federal District of Mexico,—or some such title.

He does, however, recommend the Porto Rico and Peru bodies called Grand Lodges to be recognized, and so bold were the pretensions of these so-called Masonic bodies that our learned, esteemed, and respected Brother had to invent the reasons, and here they are:

“Resolved, That the Grand Lodge of Montana greets with hearty welcome the Grand Lodges of Peru and Porto Rico as worthy peers in the great work of Charity and Universal Benevolence, whose aim is to unite good men of every land and race in freeing society from strife, ignorance, and intolerance, and nations from the burdens and horrors of war.

“Fraternally submitted.”

We never knew before such reasons would be recognized by a Grand Lodge of Ancient Free and Accepted Masons for recognizing bodies with such purpose. Why not recognize a profane benevolent society?

Brother HEDGES reports sustaining the Grand Lodge of Connecticut in its action against Hiram Lodge, No. 1.

We are surprised at our dear Brother's opinion as to the infringement of jurisdiction by the Grand Lodges of New South Wales and Victoria, for he will not recognize any subordinate Lodges chartered in either jurisdiction by the Grand Lodges of England, Ireland, or Scotland.

There are several questions of high import involved in this action of Brother HEDGES, Chairman of the Committee on Correspondence.

The “Committee on Jurisprudence reported resolutions to adopt a work to be known as Montana work, and providing for the appointment of custodians.”

We would be very glad to know if “Montana work” is

Masonic ; otherwise "custodians" are useless. To be sure, Grand Lodge adopted a resolution that "Brother ROB MORRIS shall assist our custodians in perfecting the Montana work," and he be paid two hundred dollars for that service.

It will be a mosaic, probably. It concerns the general Craft, therefore we notice it.

There is a "P.S." on page 55 of these printed Proceedings, which states that "desperate attempts were made to sing BURNS'S 'Adieu,' after the close of the Grand Lodge, but it was painfully apparent that the voice of the master minstrel was hushed forever, and as yet none appeared who could supply his place."

Well, do not abandon hope, for it may be possible to put into the "Montana work" the master minstrel with a voice.

One other word. We cannot omit to quote the following from page 54 :

"Thanks were tendered the ladies who lent a portion of their beauty and fragrance, in the shape of flowers, to the halls from which they are themselves excluded."

In the "Montana work" this will be made comprehensible. As it is printed it is very funny.

Our esteemed Brother HEDGES presented his annual report as Chairman of the Committee on Correspondence. It is a short, well-prepared analysis of the Grand Lodge Proceedings, worthy of Brother HEDGES'S long and faithful labors and great experience. Some of these reviews are especially interesting. We are delighted with Illinois and Iowa.

The style of Brother HEDGES is attractive, his remarks now and then are quaint, and he can be concise when it suits him.

Pennsylvania is not among the Grand Lodges noticed.

Most Worshipful JAMES W. HATHAWAY was elected Grand Master ; Right Worshipful CORNELIUS HEDGES was re-elected Grand Secretary.

PROCEEDINGS of a Special Communication of the Grand Lodge of Montana, held at the city of Dillon, July, 1888.

Right Worshipful Deputy Grand Master A. C. LOGAN *as* Grand Master; Right Worshipful CORNELIUS (*sic*) HEDGES, Grand Secretary.

The Communication was held to lay the corner-stone of a new Masonic Temple.

The ceremonies concluded with a banquet at the Opera House.

PROCEEDINGS of the Twenty-fourth Annual Communication of the Grand Lodge, held in the Odd-Fellows' Hall, at the city of Missoula, March, 1888.

Right Worshipful Deputy Grand Master A. C. LOGAN presiding; Right Worshipful CORNELIUS HEDGES, Grand Secretary.

The Grand Master appointed Brother FREDERICK GILBERT Assistant Grand Secretary.

Most Worshipful Grand Master J. W. HATHAWAY's address was read by Right Worshipful Deputy Grand Master LOGAN.

This address was a short report of his official action, and refers only to matters of purely domestic interest.

The Grand Secretary made a special report from the Committee on Foreign Correspondence on the subject of the Grand Lodge of New South Wales, stating that this Grand Lodge has been established, and withdrawing the interdict against it and recognizing it.

We have noticed this question already in the introductory remarks in our report for this year. We regret we cannot accept our esteemed Brother HEDGES's view of this Grand Lodge.

The Committee on Jurisprudence made a report on the question raised between Bozeman Lodge, No. 18, and Gallatin Lodge, No. 6, "in refusing to permit them to visit the latter Lodge because a member of Gallatin Lodge objects to sitting in a Lodge with them." The Committee decided that the refusal was Masonic. The arguments of the Committee are not made more authoritative because they cite the rule of "the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Rite of Freemasonry for the Southern Jurisdiction of the United States,"—whatever that is. Freemasonry makes its own laws,

and needs no other authority than its own will to do so. It will be a sorry day for Masonry when it seeks to be guided by a body that is only Masonic because it claims to be.

Will our dear Brother HEDGES tell us on what authority the body called the "Grand Lodge of Peru" claims to be regarded as a Masonic Grand Lodge?

We rejoice to see that the Chairman of the Committee on Fraternal Correspondence began to prepare his report, which he presented at the second session of the Grand Lodge of Montana, on the 4th of July. After a "short vacation to the Great Falls of the Missouri," dear Brother HEDGES came home full of enthusiasm and poetic emotion, and undertook "to irrigate the dusty path" of a reviewer. Well, his report bears evidence of the benefit of the journey to the "Great Falls."

His views and opinions have been so broadened that he does not now stop to consider any minor question, but reaches out into the wide expanse of the almost boundless horizon of Masonic poetry. It is interesting to observe the effect of the "vacation."

Well, it is a very excellent report. Yet we cannot refrain from suggesting that "*improvement*" in Masonry is an undefined quantity, as well as quality. "Improvement" in practical charity is as vague as the tritest "glittering generality." No, dear Brother, improvement in Masonry depends on the stand-point from which one considers existing conditions. We deny that "any one who has read Masonic history knows that the institution has undergone great changes within comparatively recent times." . . . Yes; if public installation of Lodge officers; if social gathering of men and women and members of Lodges; if public display of uniforms and Masonic clothing, and such like, are those changes which are to be enumerated as improvements, why, then there is a difference of opinion about it even among those who have read Masonic history. *These are not improvements, these are innovations.*

We do not see that the appointment of our dear Brother HEDGES as Grand Representative of *Peru* near Montana confirms the title of the former to a Masonic character. It only does honor to *Peru*.

Most Worshipful ARTHUR C. LOGAN was elected Grand Master; Right Worshipful CORNELIUS HEDGES was again elected Grand Secretary.

NEBRASKA—1887-88.

PROCEEDINGS of the Thirtieth Annual Communication of the Grand Lodge of Nebraska, convened and assembled in Freemasons' Hall, at Omaha, June, 1887.

Most Worshipful CHARLES K. COUTANT, Grand Master; Right Worshipful WILLIAM R. BOWEN, Grand Secretary.

Most Worshipful Grand Master COUTANT made a very interesting address. There are many matters treated in this paper of importance to the Craft of Nebraska.

Many new Lodges were constituted by Dispensations.

The decisions of the Grand Master are mostly in accordance with Masonic Jurisprudence. We notice a man with one eye is decided to be eligible for initiation, and that a Master of a Lodge has the right to order a public installation of officers without taking a vote of the Lodge.

With these decisions we cannot agree. If it is a *right* of the Worshipful Master to order "a public installation" of the Lodge officers, we would modestly and fraternally ask, Where is that authority? It is not the *work* of a Lodge; it is not the action of a Lodge; it is not any part of the inherent power of a Worshipful Master of a Lodge. As we regard it, the only designation of this act of a Worshipful Master is, the violation of a Masonic Landmark: that a Lodge can only work tyled, and the charter open on the Master's pedestal. The installation of the officers of a Lodge is part of the Masonic work of a Masonic Lodge, over which a Worshipful Master has no control.

Grand Master COUTANT decides that a Brother on trial claimed the right to have present in the Lodge, as counsel, a Brother of another Lodge. An objection being made to the

presence in the Lodge of this Brother, the Master excluded him, and the Grand Master sustained the exclusion. We think the decision correct, on the basis of the *right* claimed. There can be no such *right*.

Quite a correspondence is given, in the address of the Grand Master, on the question as to what is the "Ancient Egyptian Masonic Rite of Memphis?" and to the Masonic standing of one —, of Detroit, Michigan.

It appears that the man from Detroit (who, we suppose from the context, had been selling Memphis Masonry) turned out to be an expelled Mason. He was one of those dealers in "rites" with wonderful titles or names, and, of course, notoriety was part of his capital in trade. He was expelled by his Lodge. Then he asked the court—a profane body called the "Supreme Court" of Michigan—for a *mandamus*, an order on his Lodge to *reinstate him* in his Masonic Lodge and his Masonic privileges; this the court refused to do; hence this Detroit man began the Memphis business.

It is ever so,—almost ever so. Once a man improperly admitted into Masonry, not of the proper material, unworthy of the privileges of our Fraternity, shows his utter unworthiness, and the Lodge expels him, on the best of reasons, then he begins to do all the mischief he can devise, to prove how wisely the Lodge acted in driving him out of its portals.

We know nothing of these *rites* that are assuming powers destructive of Masonic harmony and without any title to Masonic origin or claim to Masonic recognition. Of these *rites* we know nothing. Satisfied, from what we hear of them, that they are usurpers of authority only vested in lawfully-warranted and duly-constituted Masonic bodies by the authority from Grand Lodges of Ancient Free and Accepted Masons, we look with anxiety on the attempts making to dignify them by attaching importance to them.

We were pleased, in the report of the Committee on Jurisprudence, on these words: "With the Ancient Egyptian Masonic Rite of Memphis we have nothing to do."

The Grand Master, rather doubtfully, we think, refers to the

“General Masonic Convention” which our esteemed Brother Grand Master DARRAH, of Illinois, originated.

There is no report from the Committee on Correspondence.

Most Worshipful MILTON J. HULL was elected Grand Master ; Right Worshipful WILLIAM R. BOWEN was re-elected Grand Secretary.

PROCEEDINGS of the Thirty-first Annual Communication of the Most Worshipful Grand Lodge of Nebraska, held in the Masonic Temple, at Lincoln, June, 1888.

Most Worshipful MILTON J. HULL, Grand Master ; Right Worshipful WILLIAM R. BOWEN, Grand Secretary.

The address of Grand Master HULL is most especially devoted to affairs of the Craft in his jurisdiction. He says he has received a “proclamation of protest against the formation of new Lodges within the Jurisdiction of Victoria by other Grand Lodges.” Not having any record of the recognition of the Grand Lodge of Victoria by Nebraska, he has no recommendations to make.

The Grand Master decides that a public ball should not be held in a hall dedicated to Masonry. We cordially agree with Grand Master HULL.

There are a very large number of questions arising out of the construction of the Grand Lodge Constitution that do not interest the Craft elsewhere.

A special Committee of the Grand Lodge reported that the word “*Communication*” was not the Masonic designation of Lodge “meetings,” but the word “*meeting*” correctly characterizes the assembly of subordinate Lodges.

A Grand Lodge holds “Communications,”—not subordinate Lodges.

Most Worshipful GEORGE B. FRANCE was elected Grand Master ; Right Worshipful WILLIAM R. BOWEN was re-elected Grand Secretary.

NEVADA—1887.

PROCEEDINGS of the Twenty-third Annual Grand Communication of the Grand Lodge of Nevada, held in the Masonic Hall, at the city of Reno, June, 1887.

Most Worshipful HENRY ROLFE, Grand Master ; Right Worshipful JOHN D. HAMMOND, Grand Secretary.

Right Worshipful CHRISTOPHER DIEHL, Grand Secretary of the Grand Lodge of Utah, was presented to the Grand Master, bearing a letter from Grand Master P. L. WILLIAMS, of Utah, and charged to arrange the matter of M. D. FOLEY between the Grand Lodges, and he was received by the Grand Lodge with a warm welcome.

The address of Grand Master ROLFE presents two subjects for notice.

He reports the death of Past Grand Master J. C. CURRY, with an appropriate tribute to his high character.

As to the contention between Nevada and Utah, over the case known as the M. D. FOLEY case, we copy the report of the Committee on Jurisprudence.

“Your Committee, to whom was referred that part of the Most Worshipful Grand Master’s address referring to our relations with the Most Worshipful Grand Lodge of Utah, and also a certain resolution recommending that M. D. FOLEY be relieved from his disabilities in this jurisdiction, would report as follows :

“The Grand Lodge of Nevada, at its Annual Communication in 1885, adopted a resolution reported by the Committee on Jurisprudence in substance as follows: Upon the 9th day of April, 1884, M. D. FOLEY, a resident of Eureka, State of Nevada, presented his petition to Wasatch Lodge, No. 1, at Salt Lake, Utah, for the three degrees of Masonry. He was initiated in said Lodge May 19, and raised May 26, 1884. Previous to that time he had been three times rejected in Eureka Lodge, State of Nevada, and was then not only a resident but

a hold-over Senator of said State. A Past Grand Master of Nevada being at Salt Lake on the 24th day of May, warned said M. D. FOLEY, and also Brothers JOHN D. COULTER and P. H. LANNAN, Senior Warden (both of said Wasatch Lodge), of the illegality of their proceedings; therefore, that said Lodge was guilty of an invasion of this Grand Lodge Jurisdiction, and that said M. D. FOLEY be suspended from all the rights and privileges of Masonry."

About these facts both Grand Lodges have been disputing for two years and more, Utah contending it was an unintentional error, which it seeks fraternally to settle, and Nevada insisting that the jurisdiction was invaded, and, after due warning on lawful Masonic information, Utah persisted in making FOLEY a Mason in a subordinate Lodge of its jurisdiction.

The question is yet unsettled, for Nevada, after hearing Past Grand Master CHRISTOPHER DIEHL, Grand Secretary of Utah, appointed three Commissioners to visit the Grand Lodge of Utah, to secure some reparation for the injury inflicted on Nevada.

We do not see why all this trouble is made. It is a very plain question. Utah violated the best-known Masonic rule when it took jurisdiction over FOLEY, who was never a citizen of Utah, but was beyond dispute a citizen of Nevada. Besides, Utah had lawful Masonic information that it was about to initiate a rejected applicant under Nevada's jurisdiction. Now, the only course to be adopted is to strike off the name of FOLEY from the register of Utah and try the Senior Warden, or officers of Wasatch Lodge. In our view, this ought long ago to have been done.

Grand Master ROLFE records the following decision :

"On the 30th day of March I received a communication from Winnemucca Lodge, No 19, saying: 'Please advise me if a petition is handed in, can it be withdrawn before we ballot on the petition?' To which I replied, on the 1st day of April, as follows: 'You will find that, by the decision of our Grand Lodge, a petition cannot be withdrawn after submission to the

Lodge and appointment of Committee. Such petition is then the property of the Lodge, and must be acted upon. This rule is founded upon the best of all reasons,—sound common sense. Otherwise, every profane would be putting a petition in with, as the slangy but very expressive phrase is, a string to it, and pulling it out at any time upon the advice of some over-zealous friend that it wouldn't go.' ”

This is the best Masonic law, and it ought to be universally accepted in like cases.

Right Worshipful JOHN D. HAMMOND, Chairman of the Committee on Correspondence, presented his annual report.

It is short but exceedingly clever ; sharp, incisive in its style, and full in its notice of matters essential for the general Craft to know. We offer him our fraternal regards.

Most Worshipful ADOLPHUS LEIGH FITZGERALD was elected Grand Master ; Right Worshipful CHAUNCEY N. NOTEWARE was elected Grand Secretary.

NEW BRUNSWICK—1888.

PROCEEDINGS of the Twenty-first Annual Communication of the Grand Lodge of New Brunswick, held in the Masonic Temple, at the city of Saint John, April, 1888.

Most Worshipful JAMES MCNICHOL, Grand Master ; Very Worshipful EDWIN I. WETMORE, Grand Secretary.

The address of the Grand Master presents no subject which requires notice from us at this time. It refers entirely to his own jurisdiction and its domestic affairs.

The Committee “on Recognition of Sister Grand Lodges” made a report that there has been “no change in the position of the Grand Lodge of Mexico or Grand Lodge of Porto Rico which would warrant your Committee in recommending action at present on this application for recognition by this Grand Lodge.” We rejoice that Right Worshipful Brother BENJAMIN

R. STEVENSON, Chairman of that Committee, takes so conservative and cautious a view of this application. We cordially agree in his opinion.

We presume the Committee "on Recognition of Sister Grand Lodges" is the Committee on Correspondence. No other report was presented by it to the Grand Lodge.

Most Worshipful JAMES McNICHOL was re-elected Grand Master ; Very Worshipful EDWIN I. WETMORE was re-elected Grand Secretary.

NEW HAMPSHIRE—1887-88.

PROCEEDINGS of the Semi-Annual Communication of the Grand Lodge of New Hampshire, held in Freemasons' Hall, at the city of Manchester, December, 1887.

Right Worshipful GEORGE W. CURRIER, Deputy Grand Master, in the chair ; Right Worshipful GEORGE P. CLEAVES, Grand Secretary.

The Acting Grand Master informed the Grand Lodge that the Most Worshipful Grand Master was out of the jurisdiction, detained in a Western city by business.

Most Worshipful Brother JOHN J. BELL offered a resolution that the Grand Master appoint at his earliest convenience a Committee to consider the subject of a celebration of the Centennial Anniversary of the Formation of the Grand Lodge of New Hampshire.

Past Grand Master JOHN FRANCIS WEBSTER offered the following resolution, which was also adopted :

" WHEREAS, Too much care cannot be taken in regard to candidates proposed for membership in subordinate Lodges, that they be men having heads and hearts to understand the beauties and merits of our Fraternity ; men who, understanding our laws and usages, will be governed by them ; therefore,

" *Resolved*, That the Grand Master be requested to appoint a Committee whose duty it shall be to report at the next Annual

Communication of this Grand Lodge a code of questions and answers, or certain instructions to Lodges for the government of Investigating Committees."

We doubt the propriety of publishing "a code of questions and answers, or certain instructions to Lodges for the government of Investigating Committees." This, like the key to questions, may suggest to the profane what they ought not thus and thereby to know. We rejoice to see that Past Grand Master WEBSTER finds that candidates must have "*heads and hearts.*" In these days of mutilations it does seem needful that *heads* should remain on the applicants, and that some evidence be found to show their *hearts* are left in their breasts.

PROCEEDINGS of the Ninety-ninth Annual Communication of the Grand Lodge of New Hampshire, held in Freemasons' Hall, at the city of Concord, May, 1888.

Most Worshipful WILLIAM R. BURLEIGH, Grand Master; Right Worshipful GEORGE P. CLEAVES, Grand Secretary.

Grand Master BURLEIGH'S address has no reference to subjects that here require notice.

He notices the death of several members of the Grand Lodge during the past year.

He seems to rejoice "in public installations," for he reports seven Dispensations to Lodges and the public installation of their officers. Sorrowful.

Deputy Grand Master CURRIER "dedicated the new Lodge-rooms"—so the Grand Master reports—of Mount Washington Lodge, No. 87. Was it a new Lodge, or the new rooms? Of course, this may be hypercritical, but if public installations are permitted it may be permitted to deteriorate language.

The Grand Master states that the "controversy" between Vermont and New Hampshire "is still unsettled," but he admits it is because of his absence, as the Grand Masters of both jurisdictions have had conferences on the subject. It is likely soon to be adjusted.

Our esteemed and beloved Brother Right Worshipful A. S.

WAIT, Chairman of the Committee on Correspondence, again presents the annual report of that Committee. We welcome it as from one whom we have learned to respect as a Masonic teacher. It is a most able and carefully-prepared report, full of just observation, sound Masonic law, courteous and candid criticisms.

Most Worshipful GEORGE W. CURRIER, M.D., was elected Grand Master; Right Worshipful GEORGE P. CLEAVES was re-elected Grand Secretary.

NEW JERSEY—1888.

PROCEEDINGS of the One Hundred and First Annual Grand Communication of the Grand Lodge of New Jersey, held in Freemasons' Hall, at the city of Trenton, January, 1888.

Most Worshipful ROBERT M. MOORE, Grand Master; Right Worshipful JOSEPH H. HOUGH, Grand Secretary.

We take occasion to express our high gratification on reading the most admirable address of Grand Master MOORE. It is an unusually thorough and most able paper. Our dear Brother MOORE has placed himself in the front rank of thoughtful, cultured, sound Masonic authors. We congratulate New Jersey on her Grand Master.

The opening paragraph is excellent, but we wish its beauty had not been blemished by the phrase "Brotherhood of man." If it had been the Brotherhood of Masons, it would have the more truly expressed the true fraternity of the Craft.

His notice of the Brethren who have departed this life during the year is appropriate.

It is unfortunate that some method cannot be devised to prevent the invasion of Grand Lodge Jurisdiction. It is always unfortunate, let the result be what it may.

Grand Master MOORE attended the General Convention of present and Past Grand Masters at Chicago. Though he ques-

tioned the desirableness and utility of the meeting, he went, and what he says of it does not add to its desirableness or utility.

We are quite astonished at what Grand Master MOORE says under the caption "Ceremony of the Past Master's Degree." It seems that the Grand Lodge last year authorized, or recognized, or did something which gave existence to what is called the Past Master's degree, so that a "standard Ritual for the ceremonies of the same" is necessary. Grand Master MOORE took action on the matter, and this "Ritual was formulated."

What in the spirit, or letter, or custom, or usage of Freemasonry is, or can be, a Past Master's degree we are unable to comprehend. There must be a *Past Master's Lodge*, or a Ritual is an innovation on the body of Masonry. Where is the authority in a Grand Lodge to establish a Past Master's Lodge? We cannot approve of this proceeding, and venture now to predict that it will be found that a mistake has been made.

Silentia Lodge, No. 122, has been restored to favor as submitting to proper discipline.

We must quote the language of Grand Master MOORE, it is so excellent, on the subject of mutilated material :

"Having learned, on good authority, that the petitions of certain persons, whose right hands were so mutilated as to debar them, under the law of this jurisdiction, from the privileges of Freemasonry, were about to be received by certain Lodges, and believing 'an ounce of prevention better than a pound of cure,' I issued two Edicts to the District Deputy Grand Masters, to be by them promulgated to the Worshipful Masters in their respective districts. Edict No. 1, defining in some measure the requirement of Decision No. 49, Digest of 1883, and Edict No. 2, forbidding the assumption of the authority to determine the physical eligibility of a maimed candidate by a subordinate Lodge or its Worshipful Master. In the experience of the year I have found ample justification for the issuance of these Edicts.

"Brethren, the safe way is the best way. There is no room in Masonry for either utilitarianism or latitudinarianism. Lower

the standard of requirement by ever so little ; remove even one bar to accommodate a special case, be it ever so meritorious, and you will find (as I have found this year) special cases multiplying so rapidly that, accommodate them all, and our requirements will become meaningless, and *all* the bars will have been practically removed.

“By so much as we trench upon or remove an ancient Landmark, by so much we cease to be Masons. My Brethren, let us abide in the old Masonic ways,—walk in the old Masonic paths,—maintain inviolable the old Landmarks, in both letter and spirit, and thus transmit unimpaired to those who come after us the sacred tenets of our time-honored institution.

“Shortly after the issuance of Edicts Nos. 1 and 2, I was informed by the Worshipful Master of Rising Star Lodge, No. 109, that on the 28th of January he had passed to the degree of Fellow-Craft a candidate who had lost, prior to his initiation, the second finger of his right hand. I ordered further advancement stayed, and instructed Right Worshipful Brother DOUGLAS to investigate the case and report the facts, which were as follows: The candidate, subsequent to his election but prior to his initiation, had lost, by amputation, the second finger of his right hand, including the metacarpal bone. When the wound healed he applied for initiation and was so initiated, the then Worshipful Master claiming that he had, in a personal interview with my predecessor, stated the case fully to him, and had received permission to proceed. I am convinced, however, that either the Grand Master misunderstood the Worshipful Brother as to the extent of the mutilation, or the Worshipful Brother misunderstood the Grand Master, for my predecessor not only denies any recollection of having given such permission, but his action in the case of a similar mutilation only a few months before demonstrates that, had he understood the full extent of the mutilation, he would not have granted the necessary permission. I attach no blame to the Worshipful Brother who initiated this maimed candidate, because satisfied that he believed he had received the necessary permission.

“After consultation with my associate Grand Officers and the

Committee on Jurisprudence and Charity, I visited Rising Star Lodge and declared all the proceedings taken in the initiation and passing of the said maimed candidate null and void, and ordered his initiation fee returned to him.

“In the early part of December I received a communication from the Worshipful Master of Trimble Lodge, No. 117, stating that ‘a person had been initiated in that Lodge a short time before, the thumb of whose right hand was so mutilated as to prevent him from conforming literally to all the requirements of the degree, this discovery not being made until the ceremony of the degree was almost closed,’ and asking my will in the matter. As in the Rising Star Lodge case, I declared all the proceedings taken by Trimble Lodge in the initiation of this mutilated candidate null and void, and ordered the initiation fee returned to him.”

Grand Master MOORE follows these opinions by Edicts enforcing them, which we should very much like to insert ; but the extract already given shows their spirit. We rejoice in the wise and courageous course taken by the Grand Master of New Jersey.

We find that there are several Lodges in that jurisdiction that use the German language, and the work and Ritual have to be translated to enable the Grand Officers to know what is done and said in these Lodges. We do not favor this distinction. All in our tongue or none. We regard the reports of the Committee on Jurisprudence as conservative and correct.

We have a deep interest in the Proceedings of the Grand Lodge of New Jersey. It is separated by a river from Pennsylvania. Hourly intercourse exists between citizens as well as Masons of New Jersey and Pennsylvania. The effect of Masonic action in New Jersey is felt by our Lodges along the border. Therefore the harmony of both Crafts largely depends on the example and precepts of the Grand Lodge.

If we may be permitted to say so, we believe the administration of Grand Master MOORE has been of marked benefit both to New Jersey and Pennsylvania. He has laid hold of the

Landmarks like the angel, and will not let go till they are blessed and strengthened and maintained.

Past Grand Master Brother HENRY VEHS�AGE, Chairman of the Committee on Correspondence, presented his report. It is so truly in harmony with our dear Brother's character, and gives such force to his experience, and is made so important by his ability to discharge the duty, that we need not say else in regard to it.

Most Worshipful ROBERT M. MOORE was re-elected Grand Master; Right Worshipful JOSEPH H. HOUGH was re-elected Grand Secretary.

NEW MEXICO—1887.

PROCEEDINGS of the Tenth Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of New Mexico, convened in the Hall of Gate City Lodge, at the city of Raton, November, 1887.

Dr. W. S. HARROUN *as* Most Worshipful Grand Master; Right Worshipful A. A. KEEN, Grand Secretary.

The Grand Master, in his address, says that Mimbres Lodge, No 10, had initiated a candidate "*who had lost a foot at the ankle.*" He further remarks, "I am pleased to state that the Master responded (to a notification) promptly and the candidate was permitted to go no farther." Of course not. How could he go any farther with only one foot? The disgrace of the whole thing is that he went so far.

We take the above from Grand Master BLACKWELL's address.

New Mexico, we would respectfully venture to remark, needs Masonic light.

Right Worshipful Brother MAX FROST, Chairman of the Committee on Correspondence, makes a report. We do not find in the Proceedings of the Grand Lodge or the report from the Committee on Correspondence anything that requires notice.

Most Worshipful W. S. HARROUN was elected Grand Master; Right Worshipful A. A. KEEN was re-elected Grand Secretary.

NEW YORK—1888.

PROCEEDINGS of the One Hundred and Seventh Annual Communication of the Grand Lodge of New York, opened in the Grand Lodge-room at the Masonic Hall, New York City, June, 1888.

Most Worshipful FRANK R. LAWRENCE, Grand Master ;
Right Worshipful EDWARD M. L. EHLERS, Grand Secretary.

We must quote the following paragraph from the opening sentences of Grand Master LAWRENCE's address. It is full of the true spirit of Masonry :

“Our first thought, then, at this time, should be once more to render thanks to the Great Architect of the universe that His blessings have been so bountifully continued to us. Through His mercy our feeble efforts have been made strong. To Him alone do we look for direction and for aid ; humbly invoking His guidance in our present deliberations, and His sanction upon our future labors.

“It has long been customary, ere proceeding to discharge the active duties of the Annual Communication, to record the names and commemorate the services of those distinguished for usefulness in Masonry whose earthly labors have been brought to a close ; and this custom, alas ! admits of no omission ; for every year some of those who have been remarkable for zeal in the Craft, or for length of years passed in its service, are called to the life eternal ; and we who assemble to-day pause at this time to record the names of the fraternal dead.”

We are surprised at the following, which appears on page 7 of the printed Proceedings :

“On motion of Right Worshipful ROBERT ROBERTS, Right Worshipful EDWARD H. WARKER, Right Worshipful RUFUS L. WILDER, Brother F. W. NORCROSS, Worshipful M. B. ABRAHAMS, Worshipful MAX FRANKEL, and Brother W.

D. EARLEY were appointed official reporters, without compensation."

To report what? It would appear, as we read the print, that two of these reporters were neither members of the Grand Lodge nor Masons. We, of course, may be mistaken, but since men without a foot, hand, or eye are made Masons, why not make reporters out of the profane?

Most Worshipful Grand Master LAWRENCE's annual address is a remarkable, able review of the condition and action of his Grand Lodge during the past year.

We believe the Grand Lodge has abundant reason to rejoice in trusting the administration of its affairs to so zealous, capable, and Masonically qualified a Grand Master. We say this because so large a jurisdiction needs an especially well-equipped overseer of the work of the Craft, that vital errors may not be permitted to exist without due and prompt correction.

The debt of the Grand Lodge, since Grand Master LAWRENCE has given his earnest attention to it, has been signally reduced, and the amount now due is about forty thousand dollars, which will very soon be paid off.

The financial condition of the Grand Lodge and its relation to the "Hall and Asylum" project, as stated by the Grand Master, is most satisfactory. Yet it is plain to see that the course of administration in the future must be regulated by the wise and effective principles which Grand Master LAWRENCE has adopted.

The contention between the Grand Lodges of New Jersey and New York over the action of Fort Edward Lodge, No. 267, in infringing the Jurisdiction of New Jersey, is unfortunate as presented in the Grand Master's address. Less competent Grand Masters than Most Worshipful Brothers MOORE and LAWRENCE might cause irritation and controversy, but we have such entire confidence in the experience and ability of these distinguished Brethren that we expect the difficulty soon to be properly adjusted.

This infringement of jurisdictions is always attended with differences of opinion, arising from the want of prudence, infor-

mation, and Masonic knowledge by subordinate Lodges. If Grand Masters fail, without jurisdictional bias and due care, to investigate the cause of the contention, it mostly leads to inconvenience to both jurisdictions.

The notice in the Grand Master's address of the Fair instituted by the *wives* of "resident Grand Lodge officers," to aid in paying off the Grand Lodge debt, and the over-saved to go to the Asylum Fund, is very full.

We cannot criticise this proceeding, even if it was pertinent to the effect that might result from such an effort. *The fair* are encircled in the admiration and homage of our sex, and panoplied under invulnerable shields of those sir knights who are longing for martyrdom in the cause of "faire ladys." We won't invite their lance-thrusts just now, as we fear they are rusty for want of use, and hence more dangerous than the polished Damascus blade.

The Grand Lodge has undertaken works of great moment. It is wonderful how earnestly, energetically, and boldly the Craft labors for the benefit of those who are regarded as within the scope of Masonic care.

The Hall and Asylum, the Technical or Industrial School, are two institutions that the Grand Lodge of New York is about to establish which will do honor to Masonry. We look with great interest on the success of the Industrial School. It is more needed than almost any other instrumentality for the benefit of both society and the youth of this generation.

It may better explain our views on this subject just here to remark that for twenty years we have been actively interested in adding to the so-called *educational* system of public school instruction a department for teaching and training the *HAND* as well as the *head*.

The report of Most Worshipful JESSE B. ANTHONY, Past Grand Master, Chairman of the Committee on Foreign Correspondence, comes now for notice. Stop! yes, stop, right here. Let us bow our heads in sorrow and clothe our hearts with the spirit of grief as we look for the name of our dear Brother Past Grand Master SIMONS as the Chairman of this Committee.

Since we began this report we learn of his death. Dead! Ah, what a shock to our feelings this announcement produced! Our long-time friend, our beloved Brother, our coadjutor for nearly a quarter of a century. We have communed with him many a time and oft. A Mason, a man, a Brother, a learned teacher, a bold advocate of true Masonic principles, warm-hearted, sincere, true, earnest. Gone! As we look out to his tomb we utter the prayer which our faith vitalizes: O God, deal with him in Thy mercy, and bestow on him in Thy paradise the glory of Thy promises. Amen.

Past Grand Master ANTHONY follows so closely the line laid down by his predecessor that we animate our emotions with a living sense of just appreciation of his work in the report we now consider.

This report is able, attractive, wise, ample enough for the purposes to be attained by it, concise in treatment of the subjects noticed, and evincing a positive capability which is gratifying to those who carefully read it.

May we be permitted to thank our Most Worshipful Brother for his notice of Pennsylvania?

We rejoice to see that Most Worshipful FRANK R. LAWRENCE was again elected Grand Master, and Right Worshipful EDWARD M. L. EHLERS was re-elected Grand Secretary.

NORTH CAROLINA—1888.

PROCEEDINGS of the One Hundred and First Annual Communication of the Grand Lodge of North Carolina, held in the Masonic Hall, at the city of Raleigh, January, 1888.

Most Worshipful CHARLES H. ROBINSON, Grand Master; Right Worshipful DONALD W. BAIN, Grand Secretary.

The address of Grand Master ROBINSON is a clever paper. He speaks in terms of gratification of the condition of the Craft

in his jurisdiction. The Proceedings of the Grand Lodge are evidence that his opinions are well founded.

The following extract from the address we give, because of the sound Masonic views he entertains and so well expresses :

“We are all well aware that great changes have taken place in the habits and customs of men during the last century, and, with increased culture and refined tastes, the methods of enjoyment have changed. Our ancient Brethren found their enjoyment in convivial feasts and grosser pleasures, possibly, that would not suit our times or be consistent with our Masonic character ; and yet we must have something to interest us socially. We occupy the peculiar position of being the great conservative society of the world, and I say this without any wish or intention to derogate from the many other noble orders that are founded on good principles and doing great good to mankind. The solid foundation on which we build is belief in God. ‘No atheist can be made a Mason.’ Belief in God carries with it the belief in His control of the universe and the direction of all affairs, and this involves a belief in our individual responsibility to Him, and the duty of conforming to His moral law. There is no place in our Order for anarchists or conspirators against government and law ; the teachings of Masonry accord with the law of God. It seems to me if every Mason could realize the grand mission of our Order and its responsibility to the world, and the opportunity it affords to all good men to stand up under its mighty sheltering fold against all the discordant elements that seem to be threatening our land, that there would be no want of interest felt in attending the communications of the Lodges, and no lack of interesting questions to be discussed. I confess I fail to see why Masonry should be denounced by any church or religious believer, as I regard it as the coadjutor to true religion.”

We cannot accept the broad interpretation likely to be given to the following decision of Grand Master ROBINSON, viz. :
“Every wilful violation of the criminal law of the land by a

Mason is a Masonic offence, regardless of the fact that the person against whom it is committed be not a Mason."

Surely our Most Worshipful Brother does not maintain that an assault and battery is a Masonic offence.

There were six Special Communications of the Grand Lodge held during the year, mostly to lay the corner-stones of public buildings.

The Orphan Asylum is in a prosperous condition, and may be of advantage to many in need of such care as a like institution confers, if its administration is based on sound principles.

We must express our gratification on reading the reports of the Committee on Appeals. They are so concise and so free from that elaboration that too often is superfluous.

Right Worshipful Brother D. W. BAIN, who is responsible for the larger part of the report of the Committee on Correspondence, and Right Worshipful Brother MARTIN, whose aid in its preparation is acknowledged, have given a very satisfactory review of the Grand Lodge Proceedings of which they treat. Most of the subjects of interest in the Grand Lodge Transactions are well considered. The views of these Brethren are worthy of earnest attention.

Before closing our review of this report, a few words are needed in reply to our esteemed Brother's notice of Pennsylvania. That the author has studied "Hudibras" is an evidence of culture. That he has sought to become analytic and logical is possibly his ambition. His efforts to show his success are not strengthened by the example given.

To criticise the distinction between *legal* and *lawful*, on the Hudibrastic theory that a hair has "a south and southwest side," proves, we think, that Hudibras has befogged our Brother's conception of both logic and analysis.

Most Worshipful CHARLES H. ROBINSON was re-elected Grand Master; Right Worshipful DONALD W. BAIN was re-elected Grand Secretary.

NOVA SCOTIA—1887-88.

PROCEEDINGS of an Emergent Communication of the Grand Lodge of Nova Scotia, held at Amherst, July, 1887.

Most Worshipful Brother LEWIS JOHNSTONE, M.D., Grand Master ; Right Worshipful Brother BENJAMIN CURREN, Grand Secretary.

The Communication was held to lay the corner-stone of the new Bank of Nova Scotia.

PROCEEDINGS of the Twenty-third Annual Communication of the Grand Lodge, held in Freemasons' Hall, at Halifax, June, 1888.

Most Worshipful LEWIS JOHNSTONE, M.D., Grand Master ; Right Worshipful BENJAMIN CURREN, Grand Secretary.

The Grand Master in his address pays a tribute to the memory of Past Grand Master TAYLOR, whose life and services to the Craft fully merited all that Grand Master JOHNSTONE said of him in his fraternal notice of his death.

For the edification of the general Craft we quote in full from the Grand Master's address, as follows :

“On January 7 last a letter was received by the Right Worshipful Deputy Grand Master from a member of Charity Lodge, No. 67, which was forwarded to me, complaining of the action of the Worshipful Master in initiating into the mysteries of Freemasonry a candidate physically disqualified by the loss of the left arm,—a course of procedure which the writer had objected to. I at once authorized Right Worshipful Brother RUHLAND, about leaving for Lunenburg on business, to proceed to Mahone Bay and investigate the matter fully. Immediately on his return, my Right Worshipful Brother transmitted to me his report, verifying the statement I had received as to the gross violation of the ancient laws by Worshipful Brother BURGOYNE. Such a flagrant departure from our ancient customs and established Landmarks left me no alternative. I

accordingly requested the Grand Secretary to instruct the District Deputy Grand Master for District No. 5 to notify Worshipful Brother BURGOYNE of his suspension from his position as ruler of his Lodge until the Annual Communication of Grand Lodge, and at the same time to instruct the Senior Warden, and in his absence the Junior Warden, to convene the Lodge and preside until the approaching annual election.

“Under my view of the rigidity of the obligation imposed on me, as your executive official, and of the gross ignorance of the ancient constitutional requirements exhibited by one occupying the responsible position of a ruler of the Craft, it would, I think, be insulting the intelligence of this Grand Body to adduce arguments or quote precedents in justification of the course I pursued.

“I am quite aware that some diversity of opinion exists as to how far a deformity or mutilation, which does not interfere with the teaching or Ritual of the Fraternity, should operate to the exclusion of a candidate for our mysteries.

“In these cases an elastic construction of our ancient laws finds, perhaps, some ground to justify a slight innovation upon the body of Masonry. The thin end of the wedge having, however, been admitted, what more easy or natural than the conclusion that an active sympathy for congenital or acquired deformity, with, perhaps, a just appreciation and admiration for the high moral character and mental endowments of a candidate presenting himself, may serve as the impulse to drive the wedge still farther, until the whole fabric of our ancient Landmarks is riven asunder, and we lie at the mercy of any and every innovation that expediency may suggest?

“A ‘*mens sana in corpore sano*’ seems to me the brief embodiment of the ancient law as to qualification. In the language adopted by a sister jurisdiction, ‘The figure of an Adonis cannot qualify for the degrees of Masonry one reeking with the pollution of vice and crime, nor can an exalted character so qualify one who lacks the indispensable physical qualifications.’ Let me state in addition, as my opinion (based on such a consensus of decisions and authoritative constructions of the Land-

marks of Freemasonry as I have been able to meet with), that any artificial mechanical contrivance worn as a substitute for the loss of a leg, arm, hand, or foot by a candidate for initiation into the mysteries of Freemasonry, is a bar to his admission into the Fraternity, equally with the mutilation or deformity of which he may be the subject."

We hope the Brethren will be satisfied that it is absolutely essential that constant care should be taken to prevent the violation of the Landmark as to proper material for membership in Masonic Lodges. Without a foot, with one eye gone, with but one arm, with mutilated hands, at last we will come to the general conclusion that a candidate without a head can be accepted.

We wonder at the reasoning of Grand Master JOHNSTONE on this question of "deformity or mutilation."

The report of Right Worshipful DAVID C. MOORE, Chairman of the Committee on Foreign Correspondence, is a short paper, reviews briefly the Grand Lodge Proceedings, and is as full as absolutely necessary, though it only touches on the most leading matters in the reports of other Committees on Correspondence. Brother MOORE, we regret to see, declines longer to serve as Chairman, having been in service since 1877. We wish him every blessing through his life.

Most Worshipful Reverend D. C. MOORE was elected Grand Master; Right Worshipful BENJAMIN CURREN, D.C.L., was re-elected Grand Secretary.

OHIO—1887.

PROCEEDINGS of the Seventy-eighth Annual Grand Communication of the Grand Lodge of Ohio, convened at Dayton, October, 1887.

Most Worshipful S. STACKER WILLIAMS, Grand Master; Right Worshipful JOHN D. CALDWELL, Grand Secretary.

It appears, by the printed record before us, that "the Most

Worshipful Grand Master Brother S. STACKER WILLIAMS, with a large number of Masons, opened a Lodge of Master Masons in ample form preliminary to business in Grand Lodge, as required by its Constitution."

The Grand Secretary reported more than a constitutional quorum of Representatives and proxies were present; then the Grand Master declared the Most Worshipful Grand Lodge of Ohio open in ample form.

The address of Grand Master WILLIAMS is certainly a remarkable paper. A careful reading of this address impresses us with the unfortunate condition of the Craft in Ohio. We so sincerely regret to observe that some of the subordinate Lodges regard appearing in public as the high aim of some men calling themselves Masons. The purpose of such public exhibitions is not important, so that they do appear.

Laying corner-stones of public buildings by Grand Lodges of Masons is praiseworthy work, if the purpose of the building is for the public benefit. It is a fitting purpose, and the presence of the members and officers of the Grand Lodge will add to the impression on the public mind that such purpose is eminently proper. It is well. But to be willing to undertake to lay the corner-stone of a manufacturing company's buildings, we think, Grand Master WILLIAMS most properly forbids. That the members and officers of the Grand Lodge did, however, perform the service of laying the corner-stone of several public buildings appears in the statement in this address. One may or may not be regarded as within the rule, that of the "Intermediate Penitentiary at Mansfield." We hardly think it was proper.

Hear the Grand Master's account: it is unique.

After quoting the invitation of the Prison Committee to lay the corner-stone and "take charge of and conduct the Masonic services," and invite "all Masonic bodies in Ohio to participate," Grand Master WILLIAMS says,—

"The foregoing having been read by me in open Grand Lodge, the invitation was accepted, and the action of Grand Lodge communicated to the Committee. I repaired to Mansfield on the

afternoon of November 3, where I was received by a Committee of Brethren appointed for that purpose, and escorted to the St. James Hotel, where rooms had been secured for the accommodation of myself and associate Grand Officers.

“The morning of the 4th opened bright and clear, and as the rays of the rising sun flashed upon the decorated city a spectacle was presented which pleased the eyes and elicited the applause of every beholder. The city was dressed in her gayest attire; national and Masonic emblems were profuse; the flag-staff was as common as the walking-stick, and from these floated the proud banner of our country, receiving the kisses of the gentle breeze and inspiring the hearts of the multitude with patriotism.

“The interest in the coming event seemed not to be confined to any particular class of citizens; but all, from the highest to the lowest, seemed to vie with each other in contributing to the interest and success of the occasion.

“The State of Ohio was laying the foundation of an institution which it was confidently believed would redound to the glory of its projectors, and its corner-stone was about to be laid with appropriate ceremonies by the Grand Lodge of Masons of Ohio. Trains which arrived during the forenoon brought large delegations of Masons from every direction, as well as fine representations of Grand Army posts and bodies of Odd Fellows and Knights of Pythias.

“Though these organizations had nothing to do with the ceremonies, yet their members seemed none the less interested, and their presence in such large numbers aided in making one of the largest processions of the kind ever known in Ohio.

“The tender of the services of Mansfield Commandery, No. 21, Knights Templar, having been accepted by me as an escort to the Grand Lodge, that body, with accessions from Norwalk and Clinton Commanderies, appeared with about one hundred and fifty swords, and discharged the complimentary duty in a highly-creditable manner. The other organizations, State and ex-State officials, county officers, judges of the courts, and other dignitaries, were assigned positions in the procession, the Grand Lodge in carriages in its proper place.”

We may be unimpressible, but was there sufficient reason for such glowing periods?

The report of the action as to Harrison Lodge, No. 219, is sorrowful. We cordially approve of the Grand Master's action in arresting the charter of that Lodge.

The case of Clarington Lodge, No. 263, is so extraordinary that the report of Worshipful Brother JESSE R. PURNELL, the proxy of the Grand Master to investigate the condition of that Lodge, indicated a state of things so reprehensible that Brother PURNELL arrested the charter. Wisely, we think. It shows that members of Lodges are not always Masons.

The prompt suspension of subordinate Lodges by the Grand Officers is often for the best interests of the Craft. Those who object are likely to need discipline, and those who are true Masons rejoice in the administration of the eternal principles of Masonic Jurisprudence. Vigilance is one element in securing safety. Nowhere is that sentiment more appropriately applied than in cases where restraint is abandoned to ignoble aims, or self-interests, at any cost of sound principles.

Much has been said as to the "*General Masonic Convention*," held at Chicago on the 22d of June, 1887. There was much diversity of opinion as to the wisdom of calling such a meeting. We were unfavorable to even the experiment, for fear that it might outgrow the proportions which were set at its origination. But the prudence and discretion of the distinguished Brethren then assembled prevented the consideration or adoption of disturbing propositions, if any such were ever intended to be submitted.

From Grand Master WILLIAMS'S report of the Proceedings of that meeting we take the following resolutions, adopted by those present. We insert them here for the information of this jurisdiction :

"*Resolved*, That the Grand Lodge of Free and Accepted Masons is the supreme and governing power in and over Freemasonry within its territorial jurisdiction; and that the Landmarks of Freemasonry, together with the laws, edicts,

regulations, and statutes of such Grand Lodge, constitute the only law and authority for the government of Freemasonry within said jurisdiction, and all constituent Lodges, all members thereof, and Masons residing within said jurisdiction, must obey and conform thereto.

“*Resolved, further, That there is no power or authority in or over Freemasonry above the legitimate and duly-organized Grand Lodge of Free and Accepted Masons, nor is it within the power of any body, organization, or collection of Masons to assume to exercise such power or authority.*”

We endorse these declarations and rejoice in their utterance.

Grand Master WILLIAMS condemns the publication in the public press, or even that which claims to be of some sort Masonic, of Proceedings of Grand or subordinate Lodges, in which the profane have no interest. He further reports that erroneous statements are made in such publications, which do great mischief. We most earnestly endorse these views. He calls them *improper publications*, and they are well so named.

From his address on this subject we quote as follows :

“ IMPROPER PUBLICATIONS.

“ Notwithstanding the fact that a rule of this Grand Lodge forbids the publication in a newspaper of the private affairs of Lodges, there seems to be a growing disposition on the part of Brethren in certain localities in this State to parade the transactions of their Lodges before the public. This custom seems to have become a mania with a few Brethren, and whenever they can secure anything connected with Masonic affairs of a sensational or scandalous character they give it publicity.

“ If the simple act of furnishing the secular press with an account of ordinary transactions of Lodges is a violation of our rule, what shall be said of the acts of a Brother or a number of Brethren who combine together, secure baseless and infamous charges to be illegally preferred against respected Brethren, and within a few hours thereafter we see the whole proceeding, with flaming head-lines, published in a newspaper, hundreds of copies

marked, and sent broadcast throughout the country? To the scandal and disgrace of the Fraternity, it has to be admitted that such an act has been done in this jurisdiction. And in consequence of protection afforded private correspondents of the press, investigations have failed thus far to bring the guilty parties to justice."

From among the decisions of Grand Master WILLIAMS we take the following :

"4. Inquiries have been made by a large number of Brethren as to the legality of certain bodies in this jurisdiction claiming to be Masonic, which go under the name of Cerneau Bodies of the A. & A. S. Rite.

"*Answer.* A reference to my decision No. 18, made last year, and approved by the Grand Lodge, has in most cases been a sufficient answer. But a more specific answer has been requested by some *who are members of such bodies*, and who desire a direct answer to the question, 'Are they regular and legal, or irregular or illegal?' To such, the answer has been as definite as could be desired, viz., That they are irregular, illegal, and unmasonic, and ought not to be countenanced or recognized in any manner by Brethren under obedience to this Grand Lodge."

We do not see how more plainly the subject can be treated.

When a Grand Lodge of Ancient York Free and Accepted Masons does not "*recognize*" as Masonic a body claiming to be Masonic, it is *quoad* Freemasonry, an illegal body. There can be but one supreme, sovereign, Masonic authority, and whoever holds allegiance to any other is liable to the charge of disloyalty.

The report of the Committee on Foreign Correspondence by Past Grand Master CUNNINGHAM was presented. We miss our beloved Brother Past Grand Master GURNEY in these days. He has admirably and faithfully performed the duty imposed on him, and we congratulate him on the able review he has made of the Grand Lodges noticed. He has taken care to abstract all that is essential, and his views are judicious and interesting.

There are several subjects noted on the margin of this printed report which we intended to discuss, but our distinguished Brother Past Grand Master CUNNINGHAM will understand that as most of our remarks were in cordial assent to his suggestions, no loss will occur in withholding them.

Most Worshipful S. STACKER WILLIAMS was re-elected Grand Master ; Right Worshipful JOHN D. CALDWELL was re-elected Grand Secretary.

OREGON—1887-88.

THE Most Worshipful Grand Lodge of Oregon held two Special Communications during the year ; the first, August 17, 1887, at Corvallis, to lay the corner-stone of the "State Agricultural College." Past Grand Master EARHART, proxy for the Grand Master ; Right Worshipful F. J. BABCOCK, Grand Secretary.

The second Communication was held at Eugene City, February, 1888, to dedicate the Hall of Eugene City Lodge.

Same Grand Officers.

PROCEEDINGS of the Thirty-eighth Annual Communication of the Grand Lodge, held in the Masonic Temple, at the city of Portland, June, 1888.

Most Worshipful ANDREW NASBURG, Grand Master ; Right Worshipful FRELON J. BABCOCK, Grand Secretary.

The address of Grand Master NASBURG is a plain, practical, business statement of the affairs of his jurisdiction, showing the care and circumspection of the Grand Master. We have read with great pleasure the action of Grand Lodge at its sessions, and cannot refrain from expressing our delight at the concise, clear, and sound views entertained by the Craft as evinced in legislation. It would be well for all Grand Lodges to follow the example of Oregon. It is most admirable.

The reports of the Standing Committees on "Jurisprudence"

and "Appeals" are models of brevity, yet full enough to cover all questions decided. There is neither verbiage nor elaboration, when all that need be said is conveyed in positive words, "short, sharp, and decisive." It is refreshing to read such papers.

The Grand Master reports the Lodges instituted, Masonic Halls dedicated, corner-stones laid, and Dispensations granted.

He refers to the question between Idaho and Oregon, and reports an amicable and, as we think, a truly fraternal settlement. This is as it ever should be between Grand Lodges when no serious violation of a Landmark is involved, and even then calm discussion will show what the Landmark demands, and if the true spirit of adjustment is invoked, harmony will result.

We are so gratified to find our beloved Brother CHADWICK again saluting the Committees on Correspondence with his annual report as Chairman of the Committee of his Grand Lodge. We beg to offer him our earnest, sincere, and most fraternal regard. For so long we have communed with him that we now refresh our joy at his health, and recognize his unimpaired vigor of mind as we read his report. It is like all he ever did before, leaving no ground for animadversion and very little for criticism.

We beg to ask our Brethren to read the following from Brother Past Grand Master CHADWICK's concluding paragraphs of his most admirable report :

" We have reviewed such Grand Lodge Proceedings of other jurisdictions as have come to our table. In doing this we have endeavored to reduce our report several pages for this year, and hope, when it is published, we will not find that our endeavor has been better observed in the breach than otherwise. Of our work, now finished, we have but remembrances of pleasure. To correspond with learned and able Brothers, with whom we have no personal acquaintance, whom we have never seen and of whom we know but little save their Masonic character, is, indeed, a delightful privilege. They are all reapers in the same Masonic field,—a field that was never lost, though at one time dismayed. Masonry holds that field, and will hold it as long as time shall continue, and annually present from every portion

of it similar golden shocks, around which the Masonic husbandmen may gather and give thanks to the Grand Architect of the universe for health and plenty, and there promote brotherly intercourse. After all, by their works we know these Brothers of the guild. The principles of Freemasonry are sovereign; hence continue. They form an unbroken line, the epochs of which may be noted by the deaths of those who add to its length by their faithful lives. To those Masons who do the best and are successful for their Brethren are given the greater satisfaction and reward. In every department of life Masonry stands pre-eminent; and an effort should be made to farther extend its area of usefulness. May not the guild suggest a word to that end? May it not ask, Does the Craft appreciate what the guild is doing for Masonry? We would have greater publicity given among the Craft of the work of the guild. To do this, we would place in the hands of every Brother a copy of his Grand Lodge report. At present, the Craft at large know but little of what is being done by reviewers to benefit the Brethren. If all there is of Masonic relation is what a Mason sees around him, what great sacrifice does he make when he drops out of the line by not paying dues? He feels that he makes none; but place in his hands, annually, a report on correspondence with Grand Lodge Proceedings showing his own good name, the progress of Masonry, its standing and importance in every jurisdiction, and he will feel at once that not to be recognized as a support to Masonic institutions is to be lost to the world."

Most Worshipful JACOB MAYER was elected Grand Master; Right Worshipful FRELON J. BABCOCK was re-elected Grand Secretary.

PRINCE EDWARD ISLAND—1888.

PROCEEDINGS of the Thirteenth Annual Communication of the Grand Lodge of Prince Edward Island, held in the Masonic Hall, at the city of Charlottetown, June, 1888.

Most Worshipful JOHN YEO, Grand Master ; Right Worshipful B. WILSON HIGGS, Grand Secretary.

We notice that the Grand Master in his address says, "I also granted a Dispensation to the members of St. John's and Victoria Lodges to attend in Masonic clothing a social meeting held by them in the Masonic Hall." "I had the pleasure of being present."

In the Proceedings of Grand Lodge the following appears :

"On motion, it was

"*Resolved*, That the installation of officers take place at half-past eleven o'clock.

"The question arising, 'That there is nothing in the Constitution prohibiting the public installation of the officers of a subordinate Lodge,' it was

"Moved by Brother H. E. WRIGHT, seconded by Brother J. CLAY,

"That in the opinion of this Grand Lodge it would be decidedly injudicious to have any installation of officers, either of Grand Lodge or any subordinate Lodge, take place in public."

"Which motion, being put, was declared lost."

We have no further remarks to make.

No report from Committee on Correspondence.

Most Worshipful JOHN YEO was re-elected Grand Master ; Right Worshipful Brother WILSON HIGGS was re-elected Grand Secretary.

QUEBEC—1888.

PROCEEDINGS of the Eighteenth Annual Communication of the Grand Lodge of Quebec, held at the city of Montreal, in the Province of Quebec, January, 1888.

Most Worshipful J. FRED. WALKER, Grand Master ; Right Worshipful J. H. ISAACSON, Grand Secretary.

Grand Master WALKER's address refers to the continuing dispute between England and his jurisdiction. It seems that a body of persons claiming to be Masons, in Manchester, England, petitioned Quebec for a charter. Odd, wasn't it? Well, Grand Master WALKER took this opportunity to read the Manchester petitioners and the Grand Lodge of England a very pertinent lesson on the sovereignty of Grand Lodges. The petition, of course, was refused, and a correspondence between Grand Master WALKER and Grand Secretary of England SHADWELL H. CLERK was the outcome. Altogether, it is a very refreshing incident.

Grand Master WALKER is entitled to credit for his good sense as shown in this matter.

An effort was made, on the slightest of all possible pretences, to repeal the Edict of Quebec against England, but the Grand Lodge decidedly rejected it. So it should be.

We rejoice at the letter of Most Worshipful Grand Master HALL, of Vermont, on the proposition to repeal the Edict against England sent to Right Worshipful Brother ISAACSON, Grand Secretary of Quebec. It is a bold, manly-termed letter. We fully endorse every word of it. We give this extract:

"I understand there is to be presented a proposition to suspend the Edict of non-intercourse with the Grand Lodge of England.

"I think Vermont has a special interest in this matter, and that you will pardon me for saying that we expect Quebec will make no mistake at this time.

"England has made no overtures; she still adheres to the rightfulness of her position; she still ignores your claim, and fails to answer your arguments.

"Now, if your position has been wrong, if dual occupancy of territory is even tolerable, if Grand Lodge sovereignty is a myth, then undo what you have done as speedily as possible; but, if the course you have pursued is right, is in accordance with Masonic law and usage; if it commends itself to the best Masonic jurists in our land, then, dearly as we love peace, and

willing as we would be to make sacrifices, for the sake of accomplishing it, *do not seek it at the expense of principle.*

“With fraternal regards for the Grand Master and all the Brethren,

“I have the honor to remain,

“Yours sincerely and fraternally,

“ALFRED A. HALL,

“*Grand Master of Vermont.*

“TO J. H. ISAACSON,

“*Grand Secretary, Quebec.*

“January 24, 1888.”

We cannot fail to congratulate our distinguished Brother Grand Master WALKER at the result of his long and earnest devotion to the interests of his Grand Lodge. His contention with England has been ably maintained. He has the support of the consensus of opinion of the ablest Masonic jurists of the Grand Lodges of the States of the United States. One day the American Masonic doctrine of Grand Lodge sovereignty will triumph, as did aforetime the American doctrine of American independence. Wait and see.

Right Worshipful Brother E. T. D. CHAMBERS, Chairman of the Committee on Correspondence, made the annual report from that Committee. We have read it, and it does *not* “prove devoid of interest.” On the contrary, it is a very pleasant paper and contains valuable information.

Most Worshipful Brother H. L. ROBINSON was elected Grand Master; Right Worshipful J. H. ISAACSON was re-elected Grand Secretary.

SCOTLAND—1888.

PROCEEDINGS of the Grand Lodge of Scotland from February, 1888, to January, 1889.

PROCEEDINGS of a Quarterly Communication of the Grand Lodge of Scotland, held in Freemasons' Hall, Edinburgh, February, 1888.

The Right Honorable the EARL OF MAR AND KELLIE, Grand Master ; Right Worshipful D. MURRAY LYON, Grand Secretary.

In Grand Lodge there were no proceedings needing notice. In GRAND COMMITTEE an extended scheme of Scottish Masonic benevolence was originated, and from the proceedings in that Committee it is likely to be of great moment to the beneficiaries. It is an elaborate effort, and is worthy of success.

Most Worshipful A. C. C. CAMPBELL is Grand Master of Scotland ; and Most Worshipful D. MURRAY LYON is Grand Secretary.

PROCEEDINGS of the Quarterly Communication of Scotland, May, 1888.

Grand Master CAMPBELL presiding ; D. MURRAY LYON, Grand Secretary.

The Grand Lodge was opened in ample form by the Acting Grand Master Depute, F. E. VILLIERS.

Grand Master CAMPBELL was installed and ascended the throne and thanked the Craft for his re-election. His address was short, and was received with decided approbation.

PROCEEDINGS of the Quarterly Communication, held February, 1888.

Brother Dr. WALLEY, of Kentucky, was introduced, and he made a speech, in which he said some words that 'twere better had they been omitted. It is not always that such speeches are free from serious objections.

We do not find other matters that so interest our Craft as to require further notice.

PROCEEDINGS of a Quarterly Communication of the Grand Lodge of Scotland, held in Freemasons' Hall, at Edinburgh, August, 1888.

Colonel SIR ARCHIBALD C. CAMPBELL, of Blythswood, Baronet, M.P., Most Worshipful Grand Master ; D. MURRAY LYON, Grand Secretary.

Some unimportant business was attended to, and an address to the Queen was adopted.

The Grand Committee met on the 26th of September, Brother CALDWELL in the chair.

The death of Past Grand Master the EARL OF MAR AND KELLIE was announced. Two new Lodges were authorized in New South Wales.

It was resolved to open fraternal relations with the Grand Lodge of Prince Edward Island. The Grand Committee met October 25, the Most Worshipful Grand Master presiding.

We make the following extract from the Proceedings, to show how this Committee represents the Grand Lodge :

“FOREIGN AND COLONIAL—*South Africa*.—The Committee, having read and considered resolutions of the District Grand Lodge of South-East Africa against the severance of the Lodges in the Transvaal from its control, are of opinion that the jurisdiction of the Lodges in the South African Republic should still lie with Grand Lodge direct, as was decided by Grand Committee in October, 1887, and recommend accordingly. *Victoria*.—The Committee have also considered a petition from Lodge Polynesia, Fiji, No. 562, on which it is represented that, owing to the distance of Fiji from the colony of Victoria, and for other good reasons, it would be for the interests of Freemasonry in Fiji that the Lodge there should be disjoined from the District Grand Lodge of Victoria and placed in direct communication with Grand Lodge,—and recommend to Grand Committee that the arrangement prayed for be adopted. *South Australia*.—The Committee further recommend that fraternal relations with the Grand Lodge of South Australia be resumed, and that Brother H. C. E. MUECKE, ex-District Grand Master, be appointed Scottish Representative to South Australia. *Representatives to Foreign Grand Lodges*.—Recommend that Brothers GUSTAV ESCHENHAGEN, FRANK BOSANYI, and ROBERT S. GREEN be appointed Representatives to Saxony, Hungary, and New Jersey, respectively.”

Grand Master CAMPBELL'S letter accepting the Grand Mastership was read.

Our Brethren will excuse our presenting the following extract from the Proceedings of the Grand Committee. We read it with unfeigned disgust. That so great an outrage on Masonic decency and so serious an offence against Masonic law should be treated to the penalty awarded, should awaken indignation in the minds of all true Masons.

“THE IRREGULARITIES IN LODGE CELTIC.

“The following report was submitted to Grand Committee :

“‘FREEMASONS’ HALL, EDINBURGH, October 11, 1888.

“‘The Sub-Committee appointed “to inquire into and report upon an irregularity said to have been committed by a member of Grand Committee on the evening of 8th May last, in Lodge Celtic, Edinburgh, and Leith, No. 291,” have made an exhaustive investigation into the whole circumstances, in course of which parties implicated were fully heard and witnesses examined, and find :

“‘1. That on the occasion of the Funeral Lodge held in Freemasons’ Hall by Celtic, Edinburgh, and Leith, No. 291, on 8th May last, in memory of the late Brother ALEXANDER HAY, two females were admitted to the inner approach to the organ-loft, where they saw and heard through the partially-open glazed door a considerable portion of the proceedings which were being conducted while the Lodge was tyled in the Third Degree.

“‘2. That the ladies in question were so admitted by Brother WILLIAM EDWARDS, Acting Past Master of the Lodge, who was called out of the hall at their request ; and having previously possessed himself of the key of the door, he deliberately broke the tyling of the Lodge, and placed the Tyler inside along with the ladies, with instructions to attend to them.

“‘3. That Brother EDWARDS went back to the hall and remained there until the ceremony was nearly concluded, when he returned to the organ-loft and had the ladies removed.

“‘The Committee hold that such a grave and deliberate Masonic offence on the part of a member of Grand Committee, and of the Sub-Committee intrusted with the supervision of the

Metropolitan Lodges, cannot be passed over without the exercise of discipline by Grand Lodge, and they therefore unanimously recommend that the said Brother WILLIAM EDWARDS, Master Mason of Lodge St. David, Edinburgh, No. 36, and an affiliated member of Lodge Celtic, Edinburgh, and Leith, No. 291, be expelled from the Order of Freemasonry under the Grand Lodge of Scotland.

“ ‘Further, the Committee beg to report that they have carefully inquired into the proceedings of the Lodge Celtic in its dealing with the above-mentioned offence, and have found that its action was wholly irregular, and was adopted by a majority of Brethren present at a meeting on 25th May last, against the advice and protest of the Master, Brother ROBERT J. JAMIESON, and Past Master Brother Dr. JOHN FALCONER, who referred the Lodge to the Constitution and Laws of Grand Lodge in support of their counsel.

“ ‘The Committee therefore recommend that Brothers J. OLIVER FRASER, Senior Warden, and WILLIAM ROBERTON, Secretary, be specially censured from the throne of Grand Lodge for having advised and supported the Lodge Celtic in its unconstitutional action in disposing of so grave a case in the manner other than that directed by Rule 202 of the Constitution and Laws.

“ ‘JOHN GRAHAM, *Chairman* ;

“ ‘CHARLES HARDING,

“ ‘JA. DALRYMPLE DUNCAN,

“ ‘JAMES T. S. ELLIOT,

“ ‘GEORGE FISHER,

“ ‘JAMES MIDDLETON,

“ ‘JAMES CRICHTON,

“ ‘WILLIAM BARRY.

“ ‘October 13, 1888.—I concur in the above finding and recommendation.

“ ‘JOHN WILSON.’

“ A letter was read from Brother WILLIAM EDWARDS, resigning his membership of Grand Lodge.

“The Grand Master moved that the report of the Sub-Committee be adopted, and that Grand Lodge be asked to give effect to its recommendations. This was seconded by Brother ROBERT NISBET.

“Brother WILLIAM OFFICER, seconded by Brother WILLIAM MANN, moved, as an amendment, that Brother EDWARDS’S resignation be not accepted, but that he be deposed from membership of Grand Lodge and from the offices he holds under that qualification, and that the sentence of expulsion, recommended by the Sub-Committee, be reduced to suspension from all Masonic privileges for the period of two years.

“On a division, the Grand Master’s motion was carried by a majority of fifteen to eight.”

We may be in error, but we incline to believe that Brother WILLIAM OFFICER is, or was, the Representative from Pennsylvania near Scotland.

SOUTH CAROLINA—1887.

PROCEEDINGS of a Special Communication of the Grand Lodge of South Carolina, held in the Hall of Rock Hill Lodge, at Rock Hill, August, 1887.

Most Worshipful J. ADGER SMYTH, Grand Master; Brother I. R. BACKSTROM *as* Grand Secretary.

The Communication was held to lay the corner-stone of Rock Hill graded school-building, at the town of Rock Hill.

PROCEEDINGS of the One Hundred and Eleventh Annual Communication of the Grand Lodge of South Carolina, held in the Masonic Temple, at the city of Charleston, December, 1887.

Most Worshipful J. ADGER SMYTH, Grand Master; Right Worshipful CHARLES INGLESBY, Grand Secretary.

The Grand Master’s address is ornate and very attractive.

He refers to the injuries to the Temple by the earthquake, and the loss and suffering which attended that calamity.

It is unusual to read of such a subject in a Grand Master’s

address ; but the Craft in South Carolina have shown an earnest zeal and so marked energy that, with the aid of the Fraternity, Masonry has risen out of the depths of desolation caused by the terrible experience of the earth's unrest in South Carolina.

We quote the following, because it will be a very proper lesson for all Lodges in all jurisdictions. We have long feared that the neglect to obtain proper instructions, and to become thoroughly informed in the responsible duty of *examining visitors* might result in trouble.

No such examination should ever be permitted except in a tyled room of a Lodge.

And again, it is of serious moment that the examining Brother or Committee should be accurate in that work.

“ GRAND EAST, CHARLESTON, S.C., }
“ July 15, A.L. 5887. }

“ CHARLES INGLESBY, ESQ.,

“ *R. W. Grand Secretary Grand Lodge of A. F. M. of S. C.*

“ RIGHT WORSHIPFUL SIR AND DEAR BROTHER,—My attention has been called to the fact, by at least one of our District Deputy Grand Masters, that in some instances transient persons have been examined at the door of Lodges of this jurisdiction, and admitted into the Lodge, who have afterwards proven tramps or impostors. I have been asked to recommend some legislation on the part of the Grand Lodge to prevent this evil from occurring.

“ I find that few, if any, of the Brethren are aware of the two requirements on this subject, which you have put on record in the Digest, under the head of ‘ Visitation.’ The two provisions (No. 1 and No. 2) seem to my mind to cover the subject fully, and, if adhered to strictly, would certainly go far towards stopping this practice.

“ Please have a copy of these two requirements sent to each District Deputy Grand Master at once, with my request that he communicate them to the subordinate Lodges in his district, for their information and guidance.

“ Yours, very fraternally,

“ J. ADGER SMYTH,

“ *Grand Master of Masons of South Carolina.*”

“Pursuant to the instructions of the Grand Master, I append the following extracts from page 119 of the Digest,—title ‘Visitation,’—paragraphs 1 and 2:

“1. ‘That no transient person be examined at the door of any Lodge in this jurisdiction on his presenting himself as a visitor, unless he furnishes the Examining Committee with the Grand Lodge Certificate, and that the Grand Corresponding Secretary furnish the different Grand Lodges in the United States and the subordinate Lodges under this jurisdiction with a copy of this resolution.’—1827—MACKAY’S ‘History of Freemasonry,’ page 350.

“2. ‘That the above resolution be construed so as not to extend to the members of any Lodge under the Jurisdiction of South Carolina, provided they furnish the Examining Committee with a Lodge Certificate.’—1827.

“Fraternally yours,

[L. S.]

“CHARLES INGLESBY,

“Grand Secretary.

“These rules of our Grand Lodge have been evidently overlooked and fallen into disuse. In my opinion, they are most essential.”

We see that the “*Past Master’s degree*” has existence in South Carolina.

Proper notice was taken of the death of Past Grand Master HENRY BUIST.

Our esteemed Brother Past Grand Master CHARLES INGLESBY submitted his Twelfth Annual Report as Chairman of the Committee on Foreign Correspondence.

It is a very dignified, careful, and creditable paper, which gave us sincere satisfaction to read.

Most Worshipful A. H. WHITE was elected Grand Master; Right Worshipful CHARLES INGLESBY was re-elected Grand Secretary.

TENNESSEE—1888.

PROCEEDINGS of the Seventy-fourth Annual Communication of the Grand Lodge of Tennessee, held in Freemasons' Hall, at the city of Nashville, January, 1888.

Most Worshipful CASWELL A. GOODLOE, Grand Master ;
Right Worshipful JOHN FRIZZELL, Grand Secretary.

The address of Grand Master GOODLOE does not present special matters which have relation to the interests of the general Craft. His treatment of the domestic questions is doubtless satisfactory to his own jurisdiction. The record of Dispensations, official visitations, and decisions indicates constant and close attention to his high and important duties.

We smile as we read the following: "Like many of my predecessors, I have been called upon for an opinion as to nearly all of the ailments and deformities attaching to the human family." Yes, he may well say so. It does seem as if the principles of Freemasonry are buried under the rubbish of policy, expediency, personal influence, good-fellowship, glad-to-have-you dispositions, of lazy-going, kind-hearted, thoughtless men. To THINK is a lost art, almost, we begin to fear.

"Well, I thought it was right" is the only excuse that one hears from Masons when they are told that their propositions are contrary to Freemasonry, and they are asked why they entertained or pressed them. "Well, I thought it was right ; how did I know?" Why, simply because they either cannot or will not *think*.

The Grand Master has very pertinently remarked :

"I am certain that I do not underestimate the value of the thoroughly-competent ritualist, yet it has occurred to me that we need lectures upon the fundamental principles of the institution,—the doctrines it is intended to inculcate.

"For example, why could not our Lodges be required at each meeting to appoint some competent Brother to lecture upon some one of the cardinal virtues, as patience, temperance, fortitude, truth, etc., as well as to give the ritual of some degree?"

To teach what are the interpretations of its symbolisms, why they are the very life of our mysteries, is more needed than any other instruction for the members of subordinate Lodges.

If, added to this, some one could tell the officers of Lodges that *to think, to reflect, to study* the essentials of the Masonic law of usages and customs, and the eternal law of the Landmarks, are duties imperatively theirs, then the Craft would grow in strength and abide in the joy of real Masonic light.

We see the charters of ten Lodges were arrested.

The Committee on Correspondence is so modest that it does not appear who is the author of the very excellent report printed in the pamphlet before us. We know modesty is the mark of merit, and in this case it is signally so. It is a very clever paper, well prepared, thoughtful, covers all matters that require notice, and shows the writer is capable for the duty which devolved on him. But who is he, or they? We find on page 544 of the pamphlet this statement: "The Chairman of the Committee on Correspondence announces that he has been unable to prepare his report so as to present it in print, but that he would furnish the same in manuscript."

The report as printed is without signature. We go to the Proceedings, and find on page 588, under Standing Committees: "On Correspondence, Brothers FRANK M. SMITH, N. J. FITZSIMMONS, and J. C. EDENTON."

Well! we salute each and all of these Brethren and congratulate them.

Most Worshipful HENRY H. INGERSOLL was elected Grand Master; Right Worshipful JOHN FRIZZELL was re-elected Grand Secretary.

TEXAS—1887.

PROCEEDINGS of the Fifty-second Grand Annual Communication of the Grand Lodge of Texas, held in the Masonic Temple, at the city of Houston, December, 1887.

Most Worshipful A. J. ROSE, Grand Master; Right Worshipful T. W. HUDSON, Grand Secretary.

The address of Grand Master ROSE is remarkably interesting. We have read it with attention, and cannot fail to designate it as an able and important paper.

The extracts we make from it are the evidence of our estimate of Grand Master ROSE's teachings :

“ Permit me to congratulate you upon the general prosperity of the Craft in Texas, as shown by the reports of the District Deputy Grand Masters. A large portion of the Lodges own their halls and are in good financial condition. The moral growth of Freemasonry is very encouraging ; its principles and purposes are better understood and lived up to, and peace and harmony prevail. A number of District Deputies allude to the importance of an annual visit to each Lodge by the District Deputy Grand Master. I fully concur with them in their views in regard to this. Reports show some Lodges visited for the first time by a District Deputy. The importance of these several visitations are apparent to all who have been actively engaged in the work. When I speak of our general prosperity I do not mean a great increase in membership ; this is no positive evidence of prosperity. While an increase in membership of the proper material is desirable, the best evidences of our prosperity are to be found in the fact that all the officers of the Lodges attend the meetings and fill their stations and places promptly, prepared to perform their duties with credit to themselves and honor to Masonry. Where these conditions prevail halls will be found filled at the meetings with the best members and the greatest interest be manifested. Where such conditions exist the veteran and the neophyte will alike feel honored in calling themselves Masons, and esteem it a privilege to meet with their Brothers around the mystic altar. Then will those who scoff at the Holy Scriptures or deny the God of the Bible learn that it is not the outward appearance of man that Masonry regards, and that Masonic Lodges have not been constituted and halls dedicated for scoffers, infidels, or atheists.”

We are greatly distressed at the frequency of applications for

initiation in Masonry of persons wholly disqualified by reason of physical disabilities. Grand Master ROSE thus refers to this subject :

“ Notwithstanding our Edicts are so clear and positive in regard to physical disability, I have been applied to by Lodges for authority to confer degrees on candidates with the following impediments :

“ No. 1. Candidate, loss of an eye.

“ No. 2. Candidate, loss of thumb and forefinger of left hand.

“ No. 3. Candidate, loss of forefinger of left hand.

“ No. 4. Candidate, loss of second and third fingers of left hand.

“ Masters of Lodges should know, from former decisions of Grand Masters, the ancient charges, and the Edicts of our Grand Lodge, that the Grand Master has no power to grant Dispensations for above purposes.”

We are at a loss to understand how the Craft, if ever instructed as to the Landmarks of the Craft, can be so inconsiderate as to doubt that personal disabilities are disqualifications for membership in a Masonic Lodge. The ancient *term*—“ *a perfect youth*”—fixes this physical disqualification.

It is offered as a justification for violating this Landmark that the maimed man can “ do the work.” Yes ; but how ? What kind of work ? Who is the judge ? Is each Lodge to decide ? Once permit the exception, and then who is to draw the line of exclusion ? It is absurd to contend that a partial defect should be overlooked because the man can do all that is required of him. What is required,—*imperfect* work, by reason of his imperfect condition ? Then it is no longer necessary to have a standard. The *reductio ad absurdum* is the outcome of this refinement of innovation.

We ask attention to Grand Master ROSE’s views on this wonderful invention, the Past Master’s degree :

“This question has been so frequently presented, and the actions of the Grand Lodge so clear, that I have hesitated to allude to it. The Grand Lodge has plainly declared it to be only a portion of the ceremony of installation of a Master-elect of a subordinate Lodge; then, if a portion of the installation ceremony, a Master-elect is not installed until he has received it, and is not authorized as Master-elect to preside over his Lodge until his installation is complete, and the Grand Lodge should so declare by resolution. I have been informed of Masters-elect filling the chair the entire year without receiving this portion of the installation ceremony, afterwards applying for the degree,—or rather to complete their installation.”

We have heretofore expressed our view as to this thing called a Past Master's degree. It is not a degree *per se*. It is not conferred in a Past Master's Lodge. It is part of the installation ceremony of the elected Master of a Lodge. If he is *duly* installed, he is a Past Master on the instant the installation is complete. He is thereby qualified as a Past Master, only thereby.

How can he receive a Past Master's degree after he finished his term as Master?—he has it already. How can he receive it before he is installed as Master, in a convocation of Past Masters, by such convocation? If he does so receive it, without any lawful authority, it is a sham. His installation as Master thereafter is unlawful, for he is either not duly installed as Master, or, if he is installed as the Ritual demands, then the “convocation” business is—well, a manifestation of fuss and feathers, signifying nothing.

What is this, Grand Master?

“I had the pleasure of being present at South Noland Lodge, No. 416, in the town of Killeen, and publicly installing their officers. The Fraternity and citizens had prepared a banquet, which was enjoyed by all present.”

Mixing oil and water, we most modestly think.

There is wisdom and caution in these remarks of Grand Master ROSE:

“Brethren have made inquiry of me, What relation does the Mutual Masonic Benevolent Insurance Association sustain to the Grand Lodge?”

“I have replied that it neither had the endorsement nor countenance of the Grand Lodge, and that the use of the word Masonic was an assumption on the part of the managers of that institution without any authority from this body. The name has led Brethren to insure with the concern who would probably not otherwise have done so. I think it would be well to formulate a standing resolution looking to a prevention of like evils in the future.”

All such schemes should be denounced to save the credulous.

We give the following as worthy of reflection :

“The Grand Lodge declares that a belief in the Divine authenticity of the Holy Scriptures is an indispensable prerequisite to Masonic admission. I would recommend that in addition to the questions now required to be asked the candidates that the following be added :

“Do you believe in the Divine authenticity of the Holy Scriptures?”

“This would remove all technical objections and quibbles which have been resorted to by unbelievers after their admission.”

It would be well in some form to assert the principle that, if a man can be made a Mason physically maimed, he cannot become a Mason if he is *morally* imperfect. Let's have perfection of some kind. Do not fill our Lodges with material that can't “*work*” and *don't* believe.

The halt, and maimed, and blind, physically and morally, are out of place in a Lodge of Free and Accepted Ancient York Masons, as was aforetime the rule of our ancient and honorable Fraternity.

In reading the reports of the District Deputy Grand Masters, we find the following from Right Worshipful WILLIAM KELLEY, District Deputy Grand Master of the Fiftieth District.

We quote it for the information of the Craft.

It appears, if we are not in error, that the authority for which some of the opinions on this matter rests is that of the venerable Brother ALBERT PIKE. With profound respect for this distinguished Brother, we are not ready to admit that his views are infallible.

“Right Worshipful Brother WILLIAM KELLEY, District Deputy Grand Master, reports two Lodges in his district, paying both an official visit, and found them in a healthy and prosperous condition. He has investigated the condition of Mexican Masonry on the lower Rio Grande frontier, pursuant to instructions of this Grand Lodge, and reports as follows :

“‘The only matter of general interest to the Craft that has occupied my attention during the year is the constantly-recurring question as to the status of Masonic Lodges and Masons on the Mexican side of the Rio Grande. As the report of the Committee on Foreign Correspondence (Proceedings 1886, page 119) suggests “that the District Deputy Grand Masters of the districts along the Rio Grande shall carefully investigate the Masonic status of our Mexican Brethren and report to the Grand Master,” I beg to submit the following :

“‘In dealing with Masonic organizations and individuals in and from Mexico our perplexities on this border have arisen,—

“‘*First.* From the existence of a spurious body styling itself and known as the “National Mexican Rite,” chiefly political and wholly unmasonic in its objects and action, but members of which were sometimes fraternized with as Masons by Lodges or individuals regularly working and in good standing as Scottish Rite Masons ; and

“‘*Second.* By questions of mixed and conflicting Masonic jurisdiction, arising from the want of State organizations.

“‘On this part of the frontier I am glad to be able to report

the so-called National Rite has practically disappeared. Its Lodges have all been broken up and many persons formerly connected with it, who were found to be worthy, have made applications and been initiated and raised in the regular Lodges. The few who adhere to it are regarded and treated as spurious and profane.

“ ‘The question of jurisdiction has been settled by the establishment of the Grand Lodge of Tamaulipas, Mexico, at Camargo, in that State, whereof, at present, TIMOTEO CASTENADA is Grand Master. This Grand Lodge is organized under the Scottish Rite, and is entitled the “Grand Lodge Jacobo de Molay, Free and Accepted Masons of the State of Tamaulipas, Mexico.” I have before me an autograph letter of the venerable Brother ALBERT PIKE, in which he asserts and recognizes the regularity and perfect legitimacy of that Lodge. (I enclose herewith a copy of the letter, which is in Spanish, and its translation.) The Grand Lodge of Tamaulipas being in good standing, subordinate Lodges within its jurisdiction and chartered by it are, so far, also in good standing. But here another difficulty arises. Some of the subordinate Lodges in the State of Tamaulipas, heretofore and now holding charters from the Grand Lodge of the Federal District of Mexico, have refused to surrender their charters or to recognize the newly-formed Grand Lodge of Tamaulipas by applying to it for charters. This, so far as I can observe, arises chiefly from a feeling that the Grand Lodge of the State should have been established in Matamoras, its principal city, and not in a remote and comparatively obscure town like Camargo. It is also alleged by Aurion Borcalis Lodge, of Matamoras, that there were certain irregularities in the formation of the Grand Lodge at Camargo. But it seems to me that the recognized highest authority among Scottish Rite Masons having asserted the legitimacy of that Grand Lodge, it must be obeyed and respected within its jurisdiction,—the State of Tamaulipas. If a preponderance of the Brethren in the State desire its removal, they can accomplish that in a constitutional manner; but they must first yield obedience. I have therefore instructed the Lodges in my district (until the further action of our Grand Lodge of

Texas in the matter) to recognize the Grand Lodge of Tamaulipas, its chartered Lodges, and their members in good standing, and to consider as irregular all Lodges organized or working in the State of Tamaulipas that are not chartered by its Grand Lodge.

“ ‘Fraternally submitted.

“ ‘WILLIAM KELLEY,

“ ‘*District Deputy Grand Master, Fiftieth Masonic District.*’ ”

We, of course, feel that due respect and weight should be given to the views of so important an officer of the Grand Lodge as a District Deputy Grand Master; but as a member of the general Fraternity of Freemasonry we cannot accept the statement that any association or body of men should be “*recognized*” as Masonic which is not founded on, governed by, subject to, and acknowledges its absolute allegiance to the Landmarks, usages, and customs of Free and Accepted Ancient York Masonry. That any such body exists in Mexico or its provinces we do not admit. As to Brother PIKE’s opinion we have nothing to say.

Reading the reports of the Committees on Jurisprudence and Appeals induces us to fear that some of the subordinate Lodges of Texas—as, we are sorry to say, elsewhere—think they possess the legal attributes of courts of law. Charges are raised against members of Lodges for actions and conduct which have no more relation to the law of Masonry than to the law of gravitation. Once the charge is made, the Lodge, either from prejudice or indifference, or, most likely, want of knowledge, proceeds to trial. Then differences of opinion are created among the members, and, whatever the judgment determined upon, appeal is made to the Grand Lodge, and Committees on Appeals or Jurisprudence are required to settle the case on the principles of Masonic Jurisprudence. This is, and always will be, unfortunate. But the most injurious results arise from the confusion which is created as to the province of the Lodge in these cases.

We believe that a Lodge has no jurisdiction in any case unless the charge or the specifications assert the violation by the accused

of a Masonic Landmark, usage, or custom. It must be a Masonic offence only over which a Masonic Lodge can claim or possess jurisdiction. This rule, if enforced, will end many of the difficulties that now exist and which are increasing.

We have a deep interest in the Grand Lodge of Texas. Our long personal relations with the Craft of that jurisdiction create a sentiment of regard for them, and a desire to speak to them in the most fraternal spirit. The Grand Lodge of Texas, as we have in a former report intimated, holds a most responsible position because of its geographical relations to the surrounding Grand Lodges.

Its example, its precepts, its maintenance of the essential and fundamental principles of the Fraternity, will strengthen and teach those who seek light.

We wish it to abound in light and knowledge, that it may lead those who are anxious to travel in the right road ; that it may, by line upon line and precept upon precept, deter from error, and enable a successful resistance to all innovations.

The report of the Committee on Foreign Correspondence was presented by Right Worshipful Past Grand Master MATTHEWS and Right Worshipful Brother G. W. TYLER, Chairman. It is the work of masters, each contributing to make it one of the most exhaustive, able, cultured, and thorough reviews of Grand Lodge Proceedings. Past Grand Master MATTHEWS marks his papers with his initials ; those which are not so designated are from the pen of Brother TYLER. "How happy could we be with either, were t'other dear charmer away !" seems best to express our feelings.

To our esteemed Brother Past Grand Master MATTHEWS we have a word to say. We wonder at the course of reasoning which objects to the Grand Lodges occupying the territory surrendered to a Grand Lodge of that territory, first recognizing the supreme sovereign new-formed Grand Lodges. How else can the newly-established Grand Lodge prove its supreme sovereignty ? So we insisted as to South Australia. Why not ? The very essence of its sovereignty was that the Grand Lodges which held jurisdiction should acknowledge that they sur-

rendered their claim by recognizing the newly-formed Grand Lodge.

As to public installations, what has the social feature to do with it? Masonry is not a social institution ; on the contrary, it has no social features,—it is fraternal. Society without woman's influence is not fraternal even ; with woman's presence it cannot be Masonic.

But we have devoted much consideration to Texas,—maybe too much. We cannot close this review without expressing our high esteem and sincere regard for Past Grand Master MATTHEWS and to Right Worshipful Brother TYLER. We beg them to believe how earnestly we wish prosperity, harmony, and devotion to the Landmarks may be the mark of Freemasonry in Texas.

Most Worshipful ANSON RAINEY was elected Grand Master ; Right Worshipful T. W. HUDSON was re-elected Grand Secretary.

UTAH—1888.

PROCEEDINGS of the Seventeenth Annual Communication of the Grand Lodge of Utah, held in the Masonic Hall, at the city of Salt Lake, January, 1888.

Most Worshipful PARLEY LYCURGUS WILLIAMS, Grand Master ; Right Worshipful CHRISTOPHER DIEHL, Grand Secretary.

The Most Worshipful Grand Master of Masons of Nevada, A. L. FITZGERALD, was present.

Whatever comes from the pen of Grand Master WILLIAMS is entitled to careful attention, and his address, therefore, is most interesting.

He refers to the death of Past Grand Master D. F. STRICKLAND in appropriate terms, and deserved, too.

He fully relates the facts of the case of Story Lodge, No. 4.

Charges were made against the Master of that Lodge, and he was tried and expelled. He asked the Grand Lodge to be reinstated, and the papers were referred to a Committee.

We have already noticed the difficulty existing between the Grand Lodges of Nevada and Utah, and Grand Master WILLIAMS recites the state of the contention between them. As Grand Master FITZGERALD was present in the Grand Lodge of Utah to reply to the statement of the Representatives of Utah at the Grand Lodge of Nevada, the whole subject was considered, and an amicable, fraternal, and Masonic settlement of the trouble was secured.

The Edict of the Grand Lodge of Nevada was accepted as binding.

The Grand Master fully endorsed the action of non-intercourse with the persons claiming to be members of Hiram Lodge, of Connecticut, thus affirming the doctrine, long ago asserted, that a Grand Lodge is the only supreme sovereign Masonic authority in its jurisdiction, and all who deny or reject it are clandestine, either men or Lodges. This is the only safe principle, else confusion, disorder, discord, and disruption will be certain in our Craft.

Grand Master WILLIAMS says :

“I have not, during the last year, had submitted to me any matters of sufficient importance to require a formal decision. I have, however, been importuned in two or three instances to give opinions as Grand Master upon matters so utterly frivolous in their nature that they are almost ridiculous. In answering the parties soliciting an opinion in these instances, I admonished them that they should desist from writing on such frivolous topics, or attempt to bring them into prominence, or make them subjects of controversy. I mention this not so much for my own as for the benefit of my successors. Some good-meaning people are so constituted that with the slightest encouragement they will insist upon making mountains out of mole-hills, and create an irritation and discord where there is no real cause for complaint.”

He is liable to the same troubles that all Grand Masters experience, because officers of subordinate Lodges are not instructed in Masonic Jurisprudence. Why not? Ought it to be so?

The Grand Master speaks very sensibly as to the absolute necessity of *uniformity of work*. He says,—

“My visits to the several Lodges in the jurisdiction during the last three years have convinced me of the fact that a uniformity of the work exists only in name and not in reality. Even the three Lodges in this city do not adhere to our standard work, but each one works as it deems best. It being a matter of some importance, I have given it some thought and study.”

This arises from the same causes which operate to create trouble to Grand Masters, from the ignorance of subordinate Lodge officers. There ought surely to be proper *schools of instruction* in all Grand Lodge jurisdictions, in which competent, trained, well-instructed teachers should give to officers and members, and especially to Masters, a course of teachings in the essential principles of Freemasonry and the details of jurisprudence as applicable to Lodge action.

We quote, finally, from Grand Master WILLIAMS as follows, —words of wisdom that every Mason should be taught:

“It is a cardinal tenet of our Fraternity that there is to be no personal striving for advancement,—that merit alone should be the passport to official positions. To have the respect, esteem, and confidence of our Brethren to be properly qualified for and occupy an official position in a Lodge, or in a Grand Lodge, is an object that any member may feel a just pride in obtaining. But in order to enjoy this honor to its fullest extent the office should in every instance seek the Brother and not the Brother the office. If members of our Fraternity would be content to qualify themselves for discharging the duties of whatever office may be within the gift of the Craft, and leave the question of

selection to be determined solely by appreciation of the fitness for it, there would then be heard no just complaint of the means adopted in securing the election, and none but friendly and fraternal criticism as to the manner of discharging the duties of the office ; but once let intrigue, partisanship, and the desire to lift some one up, irrespective of his merit or fitness, or to pull another down by reason of some dislike, or wrong, real or imaginary, previously inflicted by that person, and we have at once in the Lodge all the conditions that go to characterize the worst phases of political contention, and that unworthy striving for power and place which has made the pursuit of politics a reproach.

“ We have not been subjected to evils of this kind, I am glad to say, to that extent which has existed in some other jurisdictions, but there has been some, and therefore too much of this kind of effort, if our purpose is to preserve the respectability of our Institution and making it in fact what it is in theory. It becomes the duty of every Mason to set his face like steel against every attempt to promote the interests of any individual by solicitations, electioneering, or advocacy of any sort except that candid and open comparison and estimate of the merit and fitness of different parties for any office to be filled, and if the arts of the politician are found to be exerted in any one's behalf, it seems to me every zealous Mason, interested for the real advancement and good of the Fraternity, would take especial pains to see that such an aspirant was defeated in so attempting to gain the coveted prize.”

Our dear Brother DIEHL, Grand Secretary, is worried about a jewel for the Grand Representatives, which it seems New York requires all to wear in her jurisdiction. Well, dear Brother, don't worry ; the brightest jewel a Grand Representative can wear is the fact of his appointment.

As we have noticed the Utah and Nevada difficulty, it may be best here to insert the basis of its settlement. It will indicate a precedent that possibly may be useful hereafter :

“REPORT OF THE JOINT COMMISSION—UTAH AND NEVADA.

“*To the Most Worshipful Grand Master, Wardens, and Brethren of the Grand Lodge of Ancient Free and Accepted Masons of Utah, and to the Most Worshipful Grand Master, Wardens, and Brethren of the Grand Lodge of Ancient Free and Accepted Masons of Nevada.*

“BRETHREN :

“Your joint Commission, to whom was referred the matter of the difficulties and differences existing between your Most Worshipful Grand Lodges on account of the conferring of the three degrees in Masonry upon M. D. FOLEY by Wasatch Lodge, No. 1, of Utah, most respectfully report that we have examined the facts relating to the controversy. We find that the great obstacle in the way of a fraternal settlement of the whole matter has been a misunderstanding of the true facts in the case.

“We find that Mr. FOLEY is now, and for many years has been, a citizen of the State of Nevada, residing in the town of Eureka, in that State ; that after repeated objections by Eureka Lodge, No. 16, of Nevada, he came to Salt Lake City and received the degrees in Wasatch Lodge, which was an invasion of and trespass upon the jurisdiction of the Craft in Nevada.

“We also find that Wasatch Lodge, under a misapprehension of the facts, acted in good faith, without any intention of wrong to a neighboring jurisdiction.

“The Grand Lodge of Nevada, at its last annual session, upon a showing by Right Worshipful CHRISTOPHER DIEHL, the Representative of the Grand Lodge of Utah, of the facts as understood by the Brethren of Utah, fully and completely exonerated both the Grand Lodge of Utah and Wasatch Lodge from any intentional invasion of its jurisdiction, and does now, through its Representatives, reaffirm such exoneration.

“In view of the foregoing facts, we recommend that the Grand Lodge of Utah recognize and respect the Edict of suspension passed by the Grand Lodge of Nevada against Mr. FOLEY, and that the control of his status and standing as a Mason be left with that Grand Lodge.

“After investigating the matter, your Commission can see no good reason why the most cordial and fraternal relations should not continue between the Brethren of Utah and Nevada.

“Made in duplicate and signed at Masonic Hall, in Salt Lake City, Utah, this 18th day of January, A.D. 1888.

“All of which is fraternally submitted.

“JOHN SHAW SCOTT,

“PHILIP HENRY EMERSON,

“ARTHUR MORRIS GRANT,

“*On behalf of the Grand Lodge of Utah.*

“ADOLPHUS LEIGH FITZGERALD,

“TRENOR COFFIN,

“*On behalf of the Grand Lodge of Nevada.*”

Our dear Brother DIEHL writes the annual report of the Committee on Foreign Correspondence as he does everything Masonic. We rejoice that Utah has abolished that thing called a Past Master's degree, and we thank our Brother for his successful effort.

As to the Mormons, we do not yet see that Mormonism is likely to destroy Freemasonry.

Most Worshipful SAMUEL PAUL was elected Grand Master; Right Worshipful CHRISTOPHER DIEHL was re-elected Grand Secretary.

VERMONT—1887-88.

PROCEEDINGS of a Special Communication of the Most Worshipful Grand Lodge of Vermont, held at Bennington, August, 1887.

Most Worshipful ALFRED A. HALL, Grand Master; Right Worshipful LAVANT M. READ, Grand Secretary.

The Communication was ordered to lay the corner-stone of the “Bennington Battle Monument.”

The ceremonies were elaborate. Grand Master BURLEIGH, of New Hampshire; Past Grand Master PARKMAN, of Massachusetts, representing the Grand Master of that jurisdiction; and Grand Master ROBINSON, of North Carolina, were present.

There were, of course, the "procession," the music, the concourse of Masons, the show and glitter of the Templars, the odes, the Ritual, the speeches, and the salutes of the guns of the military; altogether a very imposing and, as we read, a very grand display.

The people of Bennington, the Craft, the visitors, the listeners, and the sight-seers had a delightful time. We congratulate the Grand Lodge of Vermont and Grand Master HALL on the happy occasion and on its success.

PROCEEDINGS of the Ninety-fifth Annual Communication of the Grand Lodge of Vermont, convened in the Hall of Burlington Lodge, No. 100, at the city of Burlington, June, 1888.

Most Worshipful ALFRED A. HALL, Grand Master; Right Worshipful LAVANT M. READ, Grand Secretary.

Grand Master HALL'S address is very interesting. We have read it with attention, and it merits consideration. We make some extracts, and notice the views expressed. He says,—

"The year has been a prosperous one. Never since I became familiar with the workings of the different Masonic organizations have I seen a more earnest desire manifested, not only to excel in ritualistic work and ceremonial, but to become better posted in the law and philosophy of Masonry, and to turn out material qualified to stand the test of an overseer's square that should measure the mental and moral worth of the man."

We are gratified to see that "the law and philosophy of Masonry" are recognized as important as "the work." It is very rare to read in any Masonic official paper a just recognition of the mind work of the Lodge. One would think that the training of the *mind* for its part in our labor was not regarded as necessary so long as the *hand* was free to *muscleate*,—well, excuse this word; it is new,—it is not to be found in classic English, and it expresses what we wish to say.

The Grand Master pays a just tribute to the memory of Past Grand Master LUCIUS C. BUTLER. He was Chairman of the Committee on Correspondence. In both these positions he faithfully discharged his full duty, and with marked ability im-

pressed on Freemasonry a standard of acquirement which our Craft ought ever to acknowledge.

In reporting on the ceremonies of laying the corner-stone of the “Bennington Battle Monument,” the Grand Master says,—

“The three Governors present belonged to our Order; the Chief Marshal, Commander of the Brigade, of the Regiment, and of the Battery were Masons; and the principal Architect and Master Workmen were equally familiar with the speculative art.”

We notice the following among the Grand Master’s decisions :

“A petition for a new trial should lay over for one month, and notice of action thereon should be given to all resident members. A majority vote is all that is required to grant a new trial.”

This, to us, is not comprehensible. A Lodge grant a new trial on charges, and a judgment found, by the Lodge?

Again :

“An objection to initiation is as sacred as a ballot. The appointment of a committee to investigate the cause of an objection is unwarranted, and any attempted investigation unmasonic.”

Why, was it ever dreamed that otherwise was possible?

The Grand Master is surprised, we think, for he says,—

“Although our Constitution is silent on the subject, I understand it to be a part of the unwritten law of Masonry that a person who can neither read nor write is ineligible.”

Yes, unless the *unwritten* law does not reject the necessity of *writing*.

On the subject of physical qualification Grand Master HALL is all wrong, as we understand “the perfect youth.” One eye, no thumb, one hand, and one leg,—and then, after a while, some “good fellow” without arms will try to be “log-rolled” into the Masonic embrace. Oh, no ! stop right now,—a “perfect youth.”

There are two cases reported of infringement of the Vermont

jurisdiction,—by New York and New Hampshire. Both seem to be settled.

As to England and Quebec, Grand Master HALL says,—

“Though England seems slow to accord to Quebec what it demands of other Grand Lodges, I cannot but feel that the true Masonic spirit in the end must prevail, and that the Grand old Lodge of England will add to its brilliant history new laurels by magnanimously yielding to its young and less powerful sister her rights under the law as understood and adhered to throughout America.”

On reflection, we think it may be of value to our jurisdiction to give in full the report of the Committee on Grievances of Vermont on the invasion of Vermont's jurisdiction by New Hampshire. The report is signed by Brothers HASKINS, BUTTERFIELD, and PHELPS, and is a very able review of the case:

“IN THE MATTER OF THE COMPLAINT OF THE GRAND LODGE
OF NEW HAMPSHIRE.

“*To the Most Worshipful Grand Lodge now in session :*

“Your Committee on Grievances, to whom was referred the subject-matter of the alleged invasion of the jurisdictional rights of Meridian Lodge, No. 60, of Franklin, N.H., by Memphremagog Lodge, No. 65, of this jurisdiction, beg leave to report :

“That, upon due notice to all the parties in interest, two members of your Committee met them at White River Junction, Vt., May 24, 1888, and heard their proofs and suggestions, from which we find as follows :

“That April 10, 1884, the said CHARLES B. PRESCOTT made application to said Meridian Lodge to be made a Mason. The petition was in the usual form and contained the statement that the applicant was a resident of Franklin, N.H. ; it was referred to a Committee, who reported favorably thereon May 8, 1884, a ballot taken, and the candidate declared rejected.

“That May 12, 1884, he applied to Memphremagog Lodge to be made a Mason, and his application was referred to a Com-

mittee, consisting of Brothers E. B. TRUE, G. L. MACDIARMID, and W. S. HINMAN. June 2, 1884, Brother HINMAN, as a member of said Committee, addressed to 'The Secretary of the Masonic Lodge, Franklin, N.H.,' a letter of inquiry concerning the character and standing of C. B. PRESCOTT, who was seeking, through their Lodge, Masonic light. The letter was duly received by Brother LENDALL N. JOHNSON, the Secretary of Meridian Lodge, who answered the same in a somewhat discourteous manner. No information was vouchsafed to the Committee of Memphremagog Lodge by Brother JOHNSON, his refusal being based upon the fact that the letter of inquiry did not bear the seal of the Lodge. Whereupon letters of inquiry were written to the Worshipful Master and one other of the Brethren (whose name escaped us) of said Meridian Lodge. The answers to these letters, so far as they related to the moral character of the candidate, were satisfactory to the Committee, but on the 23d of June, 1884, 'the Committee reported that the Lodge had no jurisdiction for one year, and were discharged.' It is the custom of Memphremagog Lodge, when an applicant is rejected, to return the petition to the applicant, together with the deposit fee, which was done in this case, and that was the end of the matter so far as this application was concerned. All petitions are the property of the Lodge, and should be retained among its files whether the applicant is elected or rejected.

"February 24, 1885, PRESCOTT made a second application to Memphremagog Lodge, which was received March 9, 1885, and referred to a Committee consisting of Brothers LEE, HINMAN, and MACDIARMID,—the last two having been members of the former Committee,—Brother TRUE being the then Master of the Lodge. This Committee having obtained what to them seemed satisfactory information, reported favorably, and PRESCOTT was elected April 13, 1885, and the degrees were subsequently conferred upon him.

"That since the spring of 1881 or 1882, and until some time in the year 1886, PRESCOTT, who was an unmarried man, was employed on the night run as an express messenger between Newport, Vt., and Boston, Mass., making two round trips each

week, which brought him at Newport Tuesdays, Wednesdays, Fridays, and Saturdays, and the other three days at Boston. His head-quarters during all these years was at Newport; he settled his accounts there; had a room there in which he slept and wherein he kept his trunk and effects, and his washing and mending were done at Newport. While employed as such express messenger he seldom visited Franklin, and whenever he did so it was for the purpose of visiting his parents, who resided there, or to vote at some election. His name has been continuously borne upon the check or voting-lists of said Franklin; was assessed on account of his poll at the annual assessment in said Franklin in 1882, and has been so assessed every year since; and has paid his tax thereon without objection. March 7, 1882, March 11, 1884, March 10, 1885, and March 13, 1888, he voted there for town officers. November 4, 1884, he voted in Franklin for State and county officers and presidential electors, and November 2, 1886, for State and county officers. Brother PRESCOTT claimed, and testified before us, that at the time he established his head-quarters at Newport he had no intention of ever again returning to Franklin to reside, and never has returned there to live. That since leaving Newport his place of residence has been Boston, Mass.; that he had always understood and believed that so long as he was assessed and paid a poll-tax in Franklin he had the right to vote there; that understanding that the payment of a tax upon his poll entitled him to vote, he had submitted to assessment, and paid taxes in Franklin for the reason that he preferred to vote there rather than in Vermont or Massachusetts.

“ We are credibly informed that this sort of practice has been indulged in by young and unmarried men to a greater or less extent in New Hampshire for many years,—a practice that certainly does not prevail in this State, and is one that cannot be too strongly condemned.

“ In PRESCOTT’S second petition to Memphremagog Lodge it was stated that he was rejected in April, 1883, in Franklin, N.H., and that he then resided in Newport, Vt.; how it was in his first application to Memphremagog Lodge did not fully appear, as the petition had been lost or destroyed.

"It was testified by all the witnesses produced on the part of both Meridian Lodge and Memphremagog Lodge that Brother PRESCOTT was and had been an exemplary young man, of good character, and worthy to be a Mason.

"Brother Past Grand Master WALTER A. ROBINSON, of Franklin, N.H., represented Meridian Lodge, and presented his case with commendable frankness, candor, and ability. He claimed that the proofs submitted to us by him were substantially the same as he had personally presented to the Grand Lodge of New Hampshire, and which formed the basis of the report of their Committee on Jurisprudence at their Annual Communication in May, 1887.

"With a full appreciation that the Masonic world will review our labors and results in this case, when placed in cold and unfeeling type, and that we shall be judged as Masons by every word we write, we disdain to indulge in cant phrases and flippant words which mean nothing, or to reduce to paper a statement of findings which never existed in fact. In justice to ourselves and our Vermont Brethren, however, we are compelled most respectfully to differ with the New Hampshire Committee in the following statements embodied in their report, for the reason that there was no evidence presented to us which would in the least justify such conclusions :

"1. That Vermont Masons have indicated any disposition to shield or protect one of its subordinate bodies guilty of an invasion of the territorial or jurisdictional rights of any other Masonic body.

"2. That the Secretary of Memphremagog Lodge ever wrote a letter of inquiry to the Secretary of Meridian Lodge concerning the character or standing of PRESCOTT.

"3. That Brother PRESCOTT, after his rejection by Meridian Lodge, declared his intention to go elsewhere to get the degrees.

"4. That at the time when PRESCOTT made either of his applications to Memphremagog Lodge, the express agent, with whom he was intimately associated, was the Master of that Lodge. But that, on the contrary thereof, Brother H. G. ROOT

was the then express agent, and never was the Master of Memphremagog Lodge.

“ 5. That PRESCOTT had resided with his parents in Franklin, N.H., since his majority, or that since obtaining his degrees in Newport he had *returned* to Franklin to reside ; except as to his voting and paying taxes there under the circumstances as hereinbefore stated.

“ 6. That Memphremagog Lodge knew they were disregarding the law of the Craft, which gave Meridian Lodge perpetual control over PRESCOTT.

“ We desire to inform our New Hampshire Brethren that the doctrine of perpetual jurisdiction does not obtain in Vermont.

“ The New Hampshire Committee have referred to a large number of cases wherein the term *domicile* has received a judicial construction in connection with the question of assessment for purposes of taxation or of voting. While freely conceding to our New Hampshire Committee a superior knowledge of the law, yet we are constrained to say that the authorities with which their report abounds were not entirely new to us. We would also, with all due modesty and respect, further add that we recognize the fact that the law makes a distinction between *domicile*—a place in which a person is said to permanently reside—and *residence*,—where a person may be said to temporarily live or abide. So, too, a man may be without a *domicile* or any fixed place of residence. The change from one domicile, or residence even, to another is effectuated by the *intention* of the person in abandoning the one and taking up the other. On the other hand, it is equally well settled that a person may be without either a domicile or a residence.

“ The fact that a person submits to an assessment upon his poll, voluntarily pays taxes thereon, and exercises the high privilege of voting in a given town, is strong evidence that he regards such town as his legal place of residence ; and yet all this may be outweighed and overcome by testimony of the acts and declarations of that person showing a contrary intention as to residence.

“ Two years ago Brother PRESCOTT was admonished that he

ought not to have voted and paid taxes in New Hampshire. Notwithstanding this admonition he has continued so to do, and affirmed to us at the hearing on the 24th ult. that he always should, no matter where he resided.

“These continued acts and declarations as to his intentions for the future, in our opinion throws the balance of the evidence against him, and against the theory that his home was ever in Newport, and in favor of the claim that the place where he first set out to become a Mason was then and ever since has been his actual and legal residence.

“We further find that while Memphremagog Lodge did not intentionally disregard the law of the Craft, yet upon a full review of the evidence and a due consideration of the same, that in the receiving and acting upon the applications of the said PRESCOTT they proceeded in a careless and negligent manner, and without that careful consideration which the well-established rules and usages of Masonry require of each and every Lodge.

“In conclusion, we recommend the adoption of the following preamble and resolution :

“WHEREAS, Brother CHARLES B. PRESCOTT, of Memphremagog Lodge, No. 65, having received the degrees of Masonry therein in an irregular and unlawful manner, therefore

“*Resolved*, That the said CHARLES B. PRESCOTT be expelled from all the rights and privileges of Masonry ; said expulsion to take effect upon the publication of an Edict to be issued at the pleasure of our Most Worshipful Grand Master.

“Respectfully submitted.”

Right Worshipful MARSH D. PERKINS presented a report from the Committee on Foreign Correspondence. We are pained to notice that part of this report was prepared by Past Grand Master L. C. BUTLER, who died before its completion. We mourn the death of our distinguished Brother colleague, whose Masonic life and services were marked by the highest aims of a true Mason.

Brother PERKINS has assumed the duties of Chairman of the Committee, but he has no need to doubt his capacity and ability

for their discharge. His report is most admirable, shows the familiarity of an experienced reporter, and we cordially offer him our earnest salutations and regard. He may not appreciate our feeling of fraternal esteem, for we are a stranger to him, as he records us in his notice of Pennsylvania as one *Vaugh.* No matter; the name will not add to, or lessen the sincerity of, our sentiments of personal and fraternal esteem.

Most Worshipful ALFRED A. HALL was re-elected Grand Master; Right Worshipful LAVANT M. READ was re-elected Grand Secretary.

VIRGINIA—1887.

PROCEEDINGS of the One Hundred and Tenth Annual Communication of the Grand Lodge of Virginia, held in St. Alban's Hall, at the city of Richmond, December, 1887.

Most Worshipful WILLIAM F. DRINKARD, Grand Master; Right Worshipful WILLIAM B. ISAACS, Grand Secretary.

Grand Master DRINKARD'S address is short and interesting, especially his notice of the death of Past Grand Master PEYTON S. COLES, the Grand Lecturer; as also his notice of the centennial celebration of Fredericksburg Lodge, No. 4, and Richmond-Randolph Lodge, No. 14.

We must stop and pay our tribute to the character, and throw an evergreen on the grave, of Past Grand Master COLES. We knew him well. He was a man, a Christian, and a Mason. In each of these characters he was pre-eminent. Purity in motive, conscientiousness in opinion, force in action, wisdom and prudence in judgment, were the attributes he demonstrated on all occasions. Of the kindest disposition, the broadest charity, sound in Masonic law, beloved, esteemed, and respected by all men, he has gone into eternity with a soul freed from the impurities which his abiding faith taught him how to have obliterated.

We feel that the following extract from Grand Master DRINKARD'S address will be most pleasant and instructive reading for our Craft :

“On the 31st of January last I attended the centennial of the chartering of Fredericksburg Lodge, No 4. As this was the mother Lodge of GEORGE WASHINGTON, who was therein initiated in 1752, it may be well for me to explain that the celebration of this year was a celebration of the centennial of the issuing of a charter to that Lodge by the Grand Lodge of Virginia. There were present at the celebration Past Grand Master TALIAFERRO and Past Grand Master WELLFORD, and distinguished Brethren from other States, among them Brother CHARLES H. ALLEN, of Massachusetts. Brother S. J. QUINN read a highly-interesting paper, historical in its nature, and worthy of preservation in the archives of the Grand Lodge. Speeches were made at the public celebration by Right Worshipful WILLIAM B. ISAACS, Worshipful C. H. ALLEN, Most Worshipful BEVERLY R. WELLFORD, Jr., and Right Worshipful GEORGE H. RAY; and at the banquet by a large number of Brethren. Music, vocal and instrumental, lent its aid to the occasion. It affords me much satisfaction to add that a revival of interest in the Craft followed the celebration, a number of petitions for initiation having been sent to the Lodge soon afterwards.

“On the 31st of October last I attended the celebration of the centennial of the chartering of Richmond-Randolph Lodge, No. 19. As the membership of GEORGE WASHINGTON has rendered immortal the fame of Fredericksburg Lodge, so the membership of EDMUND RANDOLPH has entered the name of Richmond-Randolph Lodge, No. 19, upon the roll of names that ‘were not born to die.’ By the way, let me add that when General LAFAYETTE was in this country, in 1824, he visited both Fredericksburg Lodge and Richmond-Randolph Lodge, as their records show, and was received with all the honors due him. At the centennial celebration of Richmond-Randolph Lodge the record-book for 1824 was opened upon the altar, and there were to be seen, in their own handwriting, the signatures of General LAFAYETTE and his son and their travelling companion, as well as the signatures of Brethren of the Lodge who were proud to avail themselves of the opportunity to sign their names in such distinguished company.

“The centennial celebration of Richmond-Randolph Lodge was also a pleasant occasion. Worshipful CHARLES P. RADY read a paper worthy to be classed with that of Brother QUINN, of which I have spoken, and which, like that, ought to be preserved by the Grand Lodge as well as by No. 19. Speeches were made by many Brethren. Here, too, music, vocal and instrumental, lent its charms to the occasion. All passed off in the finest spirit. All the Brethren, visiting and of the membership, were delighted. The only drawback to the Grand Lodge officers present was the fact that Petersburg Lodge, No. 15, was celebrating its centennial on the same evening, and therefore they could not be present at the latter. Telegrams, however, passed between the two Lodges during the evening and ‘all went merry as a marriage bell’ at both celebrations.

“These centennial celebrations I deem worthy of notice in a Grand Master’s annual address. How many kind invitations I received from other Lodges to attend banquets or interesting meetings I do not know; but I can and do assure my Brethren that not one of them failed to evoke grateful feelings, and not one would have been neglected if my wishes could have converted themselves into deeds. Some, of course, I found it convenient to accept.”

We have read with great satisfaction the minute of the Committee appointed to prepare a testimonial to the memory of Past Grand Master COLES. It is true, chaste, beautiful, and impressive.

The Grand Lodge has divided the jurisdiction into four districts, and a Grand Lecturer has been duly appointed for each. It is a new feature in the administration of the Grand Lodge.

The District Deputy Grand Masters have been continued.

We were greatly gratified to read the report on Correspondence by Past Grand Master DRINKARD.

We doubt if the proper designation of the President and Vice-President of the United States is “national officers.” “Grand” applies to Grand Lodge officers, because it is the Grand Lodge they represent.

We beg our esteemed Brother Past Grand Master DRINKARD to accept our most fraternal acknowledgments for his notice of Pennsylvania.

Most Worshipful WILLIAM F. DRINKARD was re-elected Grand Master; Right Worshipful WILLIAM B. ISAACS was re-elected Grand Secretary.

WASHINGTON—1888.

AN Emergent Communication of the Most Worshipful Grand Lodge of Washington was held in the Masonic Hall, at Olympia, February, 1888, for the purpose of paying due honor to the character and memory of Past Grand Master JAMES BILES, who died February 5, 1888. The address on the occasion, by Grand Master JOSEPH SMITH, was most appropriate. Right Worshipful T. M. REED was Grand Secretary.

PROCEEDINGS of the Thirty-first Annual Communication of the Grand Lodge of Washington, held at the city of Port Townsend, June, 1888.

Most Worshipful JOSEPH SMITH, Grand Master; Right Worshipful THOMAS MELBURNE REED, Grand Secretary.

The Brethren at Port Townsend, by Right Worshipful Brother ALFRED A. PLUMMER, welcomed the Grand Lodge to their city and invited them to a "clam-bake." Very nice. The welcome was properly responded to by Right Worshipful FRED. FURTH, and to fully perform his task he also accepted the invitation to the feast. Equally nice.

When the Grand Lodge reconvened, after the "clam-bake," Grand Master SMITH delivered his annual address.

He reports the constitution of Lodges No. 50 (Colville), No. 51 (Evergreen), and the holding of a Special Communication to dedicate the new Masonic Temple at Shelton, Mason County.

He issued Dispensations to constitute Lodges at Aberdeen, Dayton, Roslyn (St. Thomas Lodge), Oakesdale, and Lynden.

He also reports six "decisions."

Decision No. 4. On the question, Can a brother be installed into an elective office while charges are pending against him? he answered no. Although the Committee on Jurisprudence, to whom the question and answer were committed, disagreed with Grand Master SMITH, and although that report is from our sincerely-esteemed Brother Past Grand Master LOUIS ZIEGLER, we endorse the decision of the Grand Master. If an elected officer is under charges,—and there can be no other charges but those which violate Masonic law,—he ought not to be installed by the Lodge. He could not be *advanced* on the floor under such circumstances without a trial, and is it of less importance to install him into an office, which act would, it may be, discredit the Lodge? True, a charge made does not assert guilt, but a charge untried taints the character. Now, we wish to be fully understood; no charge can be made, or ought to be made and considered in a Lodge, unless it involves Masonic acts or conduct. With the private affairs of members of Lodges over which the profane tribunals have cognizance a Lodge has nothing to do. Business matters, personal indiscretions, conduct in the world, of the world, and violative of the civil law, Masonry has no jurisdiction over. Therefore, a charge of Masonic acts or conduct which is triable by Masonic law ought not to be so lightly regarded that a Lodge can install an officer elected by the Lodge under such conditions. Because a charge may be made without justification, and, therefore, ought not to be preventive, does not control the case, for it is only by the trial that it is shown to be unfounded. Then install.

We regard the request of a visitor to a Lodge to see the charter before he visits to be ridiculous. What can he know after he sees it? The parchment, with all the signatures and seal, and all the rest of it, cannot prove to him that it is not clandestine, or that it is recognized as Masonic. The test, if properly conducted, gives the visitor all he ought to know, and it proves to the examiners all they desire or are required to ascertain. This *test* is not sufficiently understood by "examiners." They fail too often in the performance of the most ab-

solutely necessary inquiries. It is of great importance, therefore, that Lodges should pay strict attention to the qualifications of those who are intrusted with the duty of these examinations. It is too plain, however, to discuss the question of the right of a visitor to ask to inspect the charter. He has no such right.

We cordially unite in our esteemed Brother Past Grand Master ZIEGLER'S view on this question.

We regret to notice that Spokane Lodge is again before the Grand Lodge.

Our esteemed Brother Right Worshipful THOMAS MELBURNE REED, Chairman of the Committee on Correspondence, presents the annual report of that Committee. If our dear Brother REED succeeded in preparing so thorough, able, and interesting a report "within a few weeks," he has a merit that few of his colleagues possess. Though we have been very many years engaged in a like duty, it takes months to perform our task, and then it is hardly up to the standard of Brother REED'S present paper. We try to make our work presentable. Pride, if that is a proper sentiment,—pride in Pennsylvania stimulates to our best endeavors.

Most Worshipful NATHAN SMITH PORTER was elected Grand Master; Right Worshipful THOMAS MELBURNE REED was re-elected Grand Secretary.

WEST VIRGINIA—1887.

PROCEEDINGS of a Special Communication of the Grand Lodge of West Virginia, held in the Lodge-room of Shryock Lodge, at Ronceverte, December, 1887.

Right Worshipful WILLIAM J. SLONEKER *as* Grand Master; Right Worshipful CHARLES N. SIMMS *as* Grand Secretary.

The Communication was held "for the purpose of publicly constituting and installing the officers of Shryock Lodge, No. 47."

We have this satisfaction in observing that the elected Grand

Officers *were not* present. We hope they were not willing to be present at such a violation, as we believe, of the essential principles of Freemasonry.

PROCEEDINGS of a Special Communication, held in the Masonic Hall, at Huntington, July, 1887.

Most Worshipful HIRAM R. HOWARD, Grand Master ; Right Worshipful SAMUEL D. HAYSLIP *as* Grand Secretary.

The Communication was held to lay the corner-stone of the Huntington public school building.

PROCEEDINGS of a Special Communication, held in the Hall of Triluminar Lodge, at the town of Middleway, August, 1887.

Most Worshipful A. M. EVANS *as* Grand Master ; Right Worshipful G. M. DE L-SMITH *as* Grand Secretary.

The Communication was held to lay the corner-stone of the Methodist Protestant Church.

PROCEEDINGS of a Special Communication, held in the Hall of Rocky Point Lodge, August, 1887.

Right Worshipful W. J. SLONEKER *as* Grand Master ; Right Worshipful R. C. APPLING *as* Grand Secretary.

The Communication was held to lay the corner-stone of Trinity Methodist Episcopal Church.

PROCEEDINGS of a Special Communication, held in the Hall of Wayne Lodge, at the town of Fairview, October, 1887.

Brother W. T. WORKMAN *as* Grand Master ; Brother M. J. MILLS *as* Grand Secretary.

The Communication was held to lay the corner-stone of the Spurlock Memorial Church.

PROCEEDINGS of a Special Communication, held in Crumrine's Hall, at the town of Pennsboro', September 1, 1887, to publicly dedicate to Masonic purposes a new Lodge-room recently finished.

L. N. TAVENER *as* Grand Master ; TOM G. STRICKLER *as* Grand Secretary.

NOTICE of a Special Communication to lay the corner-stone, October 25, 1887, of a new Methodist Episcopal Church at Alvon, but the rain prevented the holding of the Communication.

PROCEEDINGS of the Twenty-third Annual Communication of the Grand Lodge, held in the Masonic Hall, at the city of Charleston, November, 1887.

Most Worshipful HIRAM R. HOWARD, Grand Master; Right Worshipful GEORGE W. ATKINSON, Past Grand Master, Grand Secretary.

The address of Grand Master HOWARD is quite an important paper. His jurisdiction needs a careful consideration of this address. The following extract may well be applied to all Grand Lodges :

“The second, that of adherence to the Landmarks of Freemasonry, while intrusted to the Craft, is also and more especially committed to the Masters and Wardens of the several Lodges, and they should so qualify themselves, that a want of knowledge thereof could not be pleaded as an excuse for their infringement, or that individual opinions or persuasion from others not so well informed, perhaps, should cause the slightest deviation therefrom.”

The above is applicable to the following case, which the Grand Master reports in his address :

“March 31, 1887, to John Dove Lodge, No. 78, to accept the resignation of its Secretary, who refused to serve without compensation, and to elect and install another in his stead. In my judgment, the reasons given for the request were of such a character that, if granted, it would be detrimental to the best interests of the Institution throughout this Grand Jurisdiction, by establishing a precedent that whenever an officer who is prohibited by our laws from resigning his office, becomes dissatisfied with the action of his Lodge in any matter, he would

tender his resignation, and the Grand Master be applied to for a special Dispensation, to permit his Lodge to receive it and hold an election to fill the vacancy, and, if granted in one instance, it would have to be in another or cause dissatisfaction and ill feeling among the Craft. I can but express the hope that every Brother in this jurisdiction will in the future see the impropriety of such action, and in a fraternal spirit 'submit to the awards of their Brethren,' and lend their assistance in the up-building of our mystic temple, whose corner-stone is Friendship, Morality, and Brotherly Love, and among whose workmen 'no contention should ever exist, save that noble contention or emulation of who can best work and best agree.' "

This, we think, is remarkable.

Five Master Masons of Clifton Lodge, No. 23, complain to the Grand Master as follows :

" The proceedings which we desire to call your attention to are these, viz. : On April 7, 1887, the petition of ISAAC H. MOORE was received and balloted on May 5, 1887, declared rejected and money to be returned. On June 2, 1887, the minutes of the last regular Communication, of May 5, 1887, were read and therein appeared ' that ISAAC H. MOORE had been balloted upon and postponed until the next regular Communication' (which was June 2, 1887). This part of the minutes, as to the postponement, was objected to as being no part of the proceedings of the previous meeting; whereupon the Secretary stated that he had placed that part of the minutes in the minutes by the order of the Worshipful Master, which was given him after the Lodge was closed and without the knowledge of the members of the Lodge. On June 2 the Senior Warden was acting as Worshipful Master (P. T.), after hearing the objection and the statement just mentioned, made by the Secretary, declared the minutes of the Lodge of May 5, 1887, approved as read. There was also an objection made as to the legality of the postponement, which was overruled and declared in accordance with Section 3, Article 6 of the By-Laws of Clifton Lodge, No. 23,

Ancient Free and Accepted Masons, printed in 1886. At this meeting, June 2, a ballot was taken and he was declared elected to be initiated an Entered Apprentice, and June 11, 1887, a Special Communication called for initiation. The Lodge was opened in accordance to above appointment, the Worshipful Master presiding, when a stay of proceedings was asked in the case of ISAAC H. MOORE. The Worshipful Master was then referred to Article 14 of the Rules and Regulations of the Grand Lodge, as found in our text-book. The Worshipful Master complied with this request for further investigation, but on June 24, 1887, the said ISAAC H. MOORE was initiated an Entered Apprentice in the afternoon of that day, there being a regular Communication on that night and for work in the Third Degree. The said ISAAC H. MOORE appeared again on June 30, 1887, at our regular Communication, to be examined for advancement, and was declared rejected."

The Worshipful Master of No. 23 makes his explanation of the statement, but we think he only shows his unfitness for his position. We think the Worshipful Master ought to have been suspended.

The decisions of Grand Master HOWARD are mostly interpretations of the Constitution of the Grand Lodge ; but we quote the following, which is sound Masonic law :

"Twenty-second. That the ruling of Grand Master BATES, in 1867, in relation to the joint occupancy of halls with other bodies not Masonic, amounts to prohibition thereof, and is an Edict of this Grand Lodge that must be obeyed."

The Committee on Jurisprudence reported that a Lodge whose charter was destroyed by fire could meet in the same town without the charter, etc. Yes ; if the Grand Master first issued a Dispensation for such meetings and work till a duplicate charter was obtained ; not otherwise, we think, is the rule.

Right Worshipful GEORGE W. ATKINSON, Chairman of the Committee on Foreign Correspondence, presented the annual

report of the Committee. It is a plain, short, compact, carefully-written paper, and shows that our esteemed Brother is fully qualified for the by no means easily performed duty of a competent reviewer.

Most Worshipful CHARLES H. COLLIER was elected Grand Master ; Right Worshipful GEORGE W. ATKINSON was re-elected Grand Secretary.

WISCONSIN—1888.

PROCEEDINGS of the Forty-fourth Annual Communication of the Grand Lodge of Wisconsin, held in Kilbourn Hall, at the city of Milwaukee, June, 1888.

Most Worshipful EUGENE S. ELLIOTT, Grand Master ; Right Worshipful JOHN W. LAFLIN, Grand Secretary.

We have been much impressed with the sound common sense and Masonic knowledge of Grand Master ELLIOTT, on reading his address.

We quote as follows from his decisions as he reports them :

“ Q. 5. Is a Mason engaged in saloon business guilty by such act of unmasonic conduct ?

“ A. In our Masonic code of morality, temperance occupies a high place as one of the cardinal virtues ; no man fulfils the obligations which he owes to the Fraternity when he refuses or neglects to lead a sober and upright life. This principle is found embedded throughout our ethics ; but the common law of Masonry has never recognized any difference in avocation or business, and I fail to find any case where a saloon-keeper, simply by being such, has been deemed guilty of unmasonic conduct, unless by virtue of some law or Edict of the Grand Lodge to which he was subordinate. Under the law of this State it is not unmasonic to engage in the sale of liquor.

“ Q. 9. Has the counsel of a Lodge, or any member thereof other than the defendant in a trial, a right to appeal to the

Grand Lodge, as under circumstances where the defendant has been found guilty and the Lodge refuses to vote an adequate penalty, or where, by reason of the ruling of the Worshipful Master, the correctness of such ruling being doubtful, the result of the trial is essentially modified or materially changed from what would otherwise have been the case?

“A. The defendant, of course, has his right of appeal. Neither the Lodge nor any member of it can appeal to the Grand Lodge from its own action; the Lodge only is judge of the quality and adequacy of the punishment of the defendant, but the Grand Lodge is supreme, and may inquire into any action of a subordinate and order a correction if it deems proper, and any Mason may prefer charges against his Lodge or against its Worshipful Master to the Grand Lodge.

“If the trial has been unfairly conducted so as to acquit, or if inadequate punishment has been imposed, a petition to the Grand Lodge will not fail to bring about an investigation and secure a remedy.

“This has the effect of an appeal, but avoids the seeming absurdity of appealing from one’s own acts.

“Q. 10. Can a Brother who is called upon to testify at a Masonic trial refuse to testify upon the ground that if he knows anything relative to the case he has received it on the third point of fellowship, and cannot therefore disclose it?

“A. Information received in the manner stated should be kept inviolate, and no Masonic court should undertake to force a disclosure.”

Again :

“I have refused to grant a Dispensation to enable a Lodge to join with the Grand Army of the Republic in ceremonies of Memorial Day, or to allow a Lodge to participate in a parade at a reception tendered President Cleveland.”

There is no doubt as to the correctness of the following opinion of Grand Master ELLIOTT :

“Several complaints have been made to me of trespass of one Lodge upon the jurisdiction of another. With the use of ordinary care it would seem to be a virtual impossibility for one Lodge to accept and work upon material not its own. It is hard to believe that in any such case the Investigating Committee, appointed for that purpose, has done its duty, and, if such complaints are founded on fact, it is not unreasonable to believe that they are the result of gross neglect or a sad inability to distinguish between the right to one's own property and that of one's neighbor.

“If, upon investigation, the facts charged are found to be substantiated, the summary arrest of the charter of the offending Lodge will, in my opinion, if a severe, prove an effective remedy.”

The report of Right Worshipful Brother DUNCAN MCGREGOR, Chairman of the Committee on Foreign Correspondence, is a well-prepared paper, not by any means elaborate, but sufficiently comprehensive for the purpose of indicating the action of the Grand Lodge and the views of Committees on Correspondence.

The *digest* at the conclusion of the report is very interesting.

Most Worshipful MYRON REED was elected Grand Master; Right Worshipful JOHN W. LAFLIN was re-elected Grand Secretary.

WYOMING—1887.

PROCEEDINGS of the Thirteenth Annual Communication of the Grand Lodge of Wyoming, held in the Hall of Rawlins Lodge, at Rawlins, December, 1887.

Most Worshipful N. R. DAVIS, Grand Master; Right Worshipful WILLIAM L. KUYKENDALL, Grand Secretary.

Grand Master DAVIS delivered his address. He refers only to those subjects which directly interest his own jurisdiction.

The Grand Master of Dakota complained of the action of Sundance Lodge (U. D.) in admitting as a visitor a rejected applicant of Dakota's jurisdiction. The matter was promptly and fraternally adjusted.

The Grand Master reports the Proceedings of a Special Communication to lay the corner-stone of the capitol at Cheyenne, on May 18.

Also a Special Communication to lay the corner-stone of the court-house at Sundance. The ceremonies were as usual on such occasions, and were gratifying to the Craft present.

The Committee on Jurisprudence reported the following resolution. We quote it in full for general information :

“ RAWLINS, WYO., Dec. 6, 1887.

“ *To the Most Worshipful Grand Lodge of Wyoming :*

“ Your Committee on Jurisprudence, to whom was referred the resolution of Brother J. C. DAVIS, beg leave to submit the following resolution as a substitute therefor, with form attached and recommendation of Committee :

“ *Resolved by the Grand Lodge of Wyoming, Ancient Free and Accepted Masons,—*

“ That in all subordinate Lodges in this jurisdiction, Committees on Character be and are hereby instructed, in investigating the character of applicants for initiation, to ascertain and report the following facts in regard to the applicant :

“ HALL OF A. F. AND A. M.

“ *To the Worshipful Master, Wardens, and Brethren of said Lodge :*

“ Your Committee, to whom was referred the annexed petition of Mr. for initiation, find in answer to the following interrogatories :

“ 1. What is his age?

“ 2. Is he married or single?

“ 3. If married, is he living with his wife?

“ 4. What is his occupation and where is he employed ?

“ 5. Is he physically qualified for admission?.....

“ 6. What is the character of his company and associates?

“ 7. Is he addicted to the intemperate use of intoxicating liquor?.....

“ 8. Does he gamble?

“ 9. Does he habitually use profane or indecent language?

“ 10. Has he licentious or immoral habits?.....

“ 11. Is he a law-abiding citizen?.....

“ 12. Does he possess sufficient education and intelligence to understand and value the doctrines and tenets of Masonry?.....

“ 13. Has he ever made previous application for the degrees, and if so, where and when?.....

“ 14. State any other facts of value to the Lodge in arriving at a correct conclusion.....

“ Given under our hands this.....day of.....
A.D. 188.....

.....
.....
..... } *Committee.”*

Right Worshipful Brother W. L. KUYKENDALL, Chairman of the Committee on Correspondence, presented his report.

It is a very excellent paper, and deserves the consideration of his colleagues on like Committees, because it is plain, compact, exact, and carefully prepared. With some of his views we so cordially agree that it needs not to refer to those as to which there may be a doubt.

Most Worshipful N. R. DAVIS was re-elected Grand Master ;
Right Worshipful W. L. KUYKENDALL was re-elected Grand Secretary.

CONCLUSION.

It is shown by the Proceedings of some Grand Lodges that the standard of *physical qualifications* for initiation is not maintained.

Defects are insisted upon as unimportant. One eye, one leg, loss of fingers, part of the hand, one foot, or a maimed member are each attempted to be so qualified as to avoid the objection.

“He is a good fellow;” the “best fellow;” a “kind, good man;” “every way first rate,”—are used to veil the physical imperfection. Why not, then, lower the moral standard? He is honest, as the world styles honest; he is truthful, unless pressing causes induce him to be untruthful; he is reliable, if he cannot do better by being unreliable; he defends the right, if it is the best policy; his word is good, if he is not constrained to forfeit it; he is conscientious, if he can be without trouble; he will keep his solemn promises, unless he fails to do so from causes that compel otherwise.

Would such a deformed moral character be accepted? Yet these deformities of character are not at once discernible, while they are preventive objections if known.

The physical or personal disabilities are seen by all men. The rule must be maintained,—“a perfect youth.” There is no line to be drawn between visible defects, which are claimed not to prevent the compliance with the regula-

tions of Freemasonry, and those which might interfere. Who is to draw the line? Where is the authority to decide? A Lodge? Heavens! oh, no! The Grand Lodge. Why? The traditions assert that "a perfect youth" is the standard,—perfect in morals, in mind, and in physical condition, as far as man can be perfect. Why trifle with these traditions? If to benefit a man, to the impairment of the traditions, who is the gainer? Stand by the traditions, the consensus of Masonic opinion as seen and known only in and by *Masonic* light.

Dear Brethren, we conclude our report with the earnest hope that you will believe it contains only the expression of sincere convictions. What we have written has for its aim the better to conserve the great principles of Masonry.

We salute you, dear Brethren, with feelings of personal respect and esteem: may we be permitted to add, in that living, abiding, and unchangeable fraternal love which can only be perfectly known by the true Mason?

Respectfully submitted.

RICHARD VAUX, Past Grand Master,

Chairman Committee on Correspondence.

MASONIC TEMPLE, PHILADELPHIA.

St. John's Day, December, 1888.

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